THE SAYINGS OF CONFUCIUS

TRANSLATED BY

LEONARD A. LYALL

SECOND EDITION

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PREFACE
TO SECOND EDITION

I HAVE tried to make the translation in the present edition more nearly word for word than it was in the first.

It has been pointed out to me that I expect a great deal of my readers. To a large extent this cannot be helped. The Chinese text is often hard to understand and is sometimes open to more than one interpretation. An English version that always made easy reading would not be a true translation. The book being meant for English readers, long notes explaining points that are of little interest to anyone except a Chinese scholar would be out of place.

But there are two words about which some explanation is perhaps due. These are the Chinese words *chün-tzu* and *jen*. They are the two most important words in the book. They have always exactly the same meaning in Chinese, and I have thought it better always to use the same words for them in English. The first I have translated *gentleman*, the second *love*.

The word *gentleman* presents little difficulty. It is not surprising that the Chinese idea of a gentleman over two thousand years ago should not be quite the same as the English idea to-day. It is rather to be wondered at that the two ideas should be so much alike.

But for *love* the case is different. I should have preferred to use the old word *charity*, had it not acquired a new meaning in modern English. But even the old

meaning of *charity* is not the same as that of the Chinese word *jen*; and I am afraid that in some sentences the word *love* makes very poor sense indeed. The Chinese believe that man is born good. To fulfil his duty all he need do is to carry out the promptings of his natural goodness of heart. To do this is *jen*. The word has therefore a wider meaning than our word *love*. But *love* comes nearer to the meaning than any one other English word, and I have used the word throughout instead of employing a different English word when doing so would make rather better sense.

Mr King Chien-kün has helped me in the work of revision. Guided by him I have in several passages departed from the usually accepted meaning. But Mr King is not to blame for my mistakes. The translation is mine. The house was built by me: Mr King has helped me to improve it here and there; he has not tried to rebuild it on his own lines.

LEONARD A. LYALL.

SHANGHAI,
16th February, 1925

INTRODUCTION

CONFUCIUS was born in the year B.C. 551, in the land of Lu, in a small village, situated in the western part of the modern province of Shantung. His name was K'ung Ch'iu, and his style (corresponding to our Christian name) was Chung-ni. His countrymen speak of him as K'ung Fu-tzu, the Master, or philosopher K'ung. This expression was altered into Confucius by the Jesuit missionaries who first carried his fame to Europe.

Since the golden days of the Emperors Yao and Shun, the legendary founders of the Chinese Empire, nearly two thousand years had passed. Shun chose as his successor Yü, who had been his chief minister, a man whose devotion to duty was such that when engaged in draining the empire of the great flood—a task that took eight years to accomplish—he never entered his home till the work was done, although in the course of his labours he had thrice to pass his door. He founded the Hsia dynasty, which lasted till B.C. 1766. The last emperor of this line, a vile tyrant, was overthrown by T'ang, who became the first ruler of the house of Shang, or Yin. This dynasty again degenerated in course of time and came to an end in Chou, or Chou Hsin (B.C. 1154–22), a monster of lust, extravagance, and cruelty. The empire was only held together by the strength and wisdom of the Duke of Chou, or King Wen, to give him his popular title, one of the greatest men in Chinese history. He controlled two-thirds of the empire; but, believing that the people were not yet

ready for a change, he refrained from dethroning the emperor. In his day "the husbandman paid one in nine; descendants of officers had pensions; at barriers and at market there were questions, but no tolls; fish-ponds and weirs were free; guilt did not involve kindred. The widower, old and wifeless; the widow, old and husbandless; the lone one, old and childless; the orphan, young and fatherless; these four, destitute children of earth, have none to cry to, so the loving rule of King Wen first stretched a hand to them" (Mencius, I. B. 5). After his death, his son, King Wu, decided that the nation was ripe for change. He overcame Chou Hsin by force of arms, and, placing himself on the throne, became the founder of the Chou dynasty.

In the time of Confucius the Chou dynasty still filled the throne. But it had long since become effete, and all power had passed into the hands of the great vassals. The condition of China was much like that of Germany in the worst days of the Holy Roman Empire. The emperor was powerless, the various vassal states were independent in all but name, and often at war one with the other. These states again were disintegrated, and their rulers impotent against encroaching feudatories. In Confucius' native state, Lu, the duke was a mere shadow. The younger branches of his house had usurped all power. Three in number, they were called the Three Clans. The most important of the three was the Chi, or Chi-sun clan, whose chiefs Chi Huan and Chi K'ang are often mentioned by Confucius. But the power of the Chi, too, was ill-secured. The minister Yang Huo overawed his master, and once even threw him into prison. Nor was the condition of

the other states of the empire better than that of Lu. Confucius thought it worse.

Into this turbulent world Confucius was born. Though his father was only a poor military officer, he could trace his descent from the imperial house of Yin. Confucius married at nineteen, and is known to have had one son and one daughter. Shortly after his marriage he entered the service of the state as keeper of the granary. A year later he was put in charge of the public fields. In B.C. 527 his mother died, and, in obedience to Chinese custom, he had to retire from public life. When the years of mourning were over, he did not again take office, but devoted himself instead to study and teaching. As the years rolled by his fame grew, and a band of pupils gathered round him. In B.C. 517 the anarchy in Lu reached such a pitch that Confucius moved to the neighbouring land of Ch'i. Here he had several interviews with the reigning duke, but met with little encouragement (xviii. 3). So he soon returned to his native country, and resumed for fifteen years his work as student and teacher.

During these fifteen years the power of the duke sank lower and lower, and the Chi was menaced by his minister Yang Huo. In times so dark, men who loved quiet sought in the world of thought an escape from the gloom around them, whilst others who were less resigned turned over in their minds the causes of the realm's decay. Lao-tzu, the founder of the mystic Taoist philosophy, taught that in inaction alone peace can be found; Mo-tzu proclaimed the doctrine of universal love: that we should love all men as we love self, love the parents of others as we love our own

parents. Upright men were driven or fled from the world. Confucius often met them in his wanderings, and was reproved for not doing as they did. But his practical mind told him that inaction could not help the world, and that to find a remedy for the nation's ills, their cause must first be learned. This could only be done by historical study. He therefore devoted himself to the study of past times, edited in later life the "Book of History," and compiled the work called "Spring and Autumn," a history of his native state from B.C. 722 to B.C. 484. To bring again the golden days of Yao and Shun a return must be made to the principles of Wen and Wu, the kings who had rebuilt the empire after tyranny and selfishness had laid it low. Of impracticable ideals and renunciation of the world no good could come.

At last in B.C. 501 Yang Huo was forced to flee from Lu, and prospects brightened. A year later Confucius was appointed governor of a town. So great was his success as governor that before long he was promoted to be Superintendent of Works, and then to be Chief Criminal Judge. He won great influence with his master, and did much to lighten the general misery. He so strengthened the power of the duke that neighbouring states grew jealous. To sow dissension between duke and minister the men of Ch'i sent the duke a gift of singing girls. Such joy they gave him that for three days no court was held. On this Confucius left the land, B.C. 497.

For the next thirteen years Confucius wandered from land to land, followed by his disciples, seeking in vain for a ruler who was willing to employ him, and

whom he was willing to serve. At times he was exposed to danger, at other times to want. But as a rule he was treated with consideration, although his teachings were ignored. Yet thirteen years of homeless wandering, of hopes deferred and frustrated, must have been hard to bear. When he left office Confucius was already fifty-five years old, and his life so far seemed a failure. The sense of his wasted powers may well have tempted him now and again to take office under an unworthy ruler; but knowing that no good could come of it he refrained, and probably he never seriously thought of doing so.

In B.C. 484, when Confucius was sixty-eight years old, through the influence of his disciple Jan Yu, who was in the service of the Chi, the Master was invited to return to his native land. Here he remained till his death in B.C. 478. He had many interviews with the reigning duke and the head of the Chi clan, but gained no influence over either of them. So he turned once more to his favourite studies; edited the "Book of Poetry"—perhaps the most interesting collection of ancient songs extant—and wrote "Spring and Autumn." His closing years were darkened by the loss of those dearest to him. First his son died, then Yen Yüan, the disciple whom he loved best. At his death the Master was overcome by grief, and he left none behind him who loved learning. Lastly Tzu-lu, the frank and bold, was killed in battle. A little later, in his seventy-second year, Confucius himself passed away, B.C. 479[1].

This book of the Master's Sayings is believed by the

[1] Age is reckoned differently by the Chinese—hence the apparent discrepancy.

Chinese to have been written by the disciples of Confucius. But there is nothing to prove this, and some passages in the book point the other way. Book viii speaks of the death of Tseng-tzu, who did not die till B.C. 437, forty-two years after the Master. The chief authority for the text as it stands to-day is a manuscript found in the house of Confucius in B.C. 150, hidden there, in all likelihood, between the years B.C. 213 and 211, when the reigning emperor was seeking to destroy every copy of the classics. We find no earlier reference to the book under its present name. But Mencius (B.C. 372–289) quotes seven passages from it, in language all but identical with the present text, as the words of Confucius. No man ever talked the language of these sayings. Such pith and smoothness is only reached by a long process of rounding and polishing. We shall probably come no nearer to the truth than Legge's conclusion that the book was put together by the pupils of the disciples of Confucius, from the words and notebooks of their masters, about the year B.C. 400.

LEONARD A. LYALL.

AMALFI,
January, 1909

NOTE

Such information as seemed necessary to enable the reader to understand the text, or that appeared to me to be of general interest, I have given in the notes at the foot of the page. Further details about the men and places mentioned in the text will be found in the Index.

In Chinese names, consonants are generally pronounced as in English, vowels as in Italian.

E, when not joined with *i*, is pronounced nearly as German *ö*, or much as *u* in English l*u*ck.

ao	rhymes	approximately	with	h*ow*
ei	”	”	”	th*ey*
ou	”	”	”	th*ough*
uo	”	”	”	p*oo*r,

the *u* being equivalent to *w*.

Chih and *Shih* rhyme approximately with *her*. *Tzu* is pronounced much as *sir* in the vulgar *yessir*, but with a hissing sound prefixed.

THE SAYINGS OF CONFUCIUS

§ I

1. The Master said: "To learn and when the time *BOO*
comes do, would not that be a pleasure? If friends came from afar should we not be glad? But he who can live unknown and not fret is not he a gentleman?"

2. Yu-tzu[1] said: "Few men who are good sons and good brothers are fond of withstanding those over them. A man who is not fond of withstanding those over him and who is yet fond of riot is nowhere found. A gentleman tends the roots. If the root takes the truth grows; and to be a good son and a good brother is not that the root of love?"

3. The Master said: "Cunning words and fawning looks are seldom seen with love."

4. Tseng-tzu[1] said: "Thrice daily I ask myself: 'Have I been unfaithful in dealing for others? Have I been untrue to friends? Do I practise what I preach?'"

5. The Master said: "To guide a land of a thousand chariots, honour business and be true; spend little and love men; time thy calls on the people."

6. The Master said: "The young should be dutiful at home, modest abroad, careful and true, overflowing with kindness for all, close friends with love; and should they have strength to spare spend it on learning."

[1] A disciple.

BOOK I 7. Tzu-hsia[1] said: "If a man honour worth and care not for looks, serve father and mother with all his strength, be ready to give his life for the king, and keep faith with his friends; though men say he has no learning, I must call him learned."

8. The Master said: "A gentleman will not be looked up to if he is light. In learning he is not headstrong. Faithfulness and truth are his masters. He has no friend that is not his like. He is not ashamed to mend his faults."

9. Tseng-tzu[1] said: "Give heed to the end, track the far source, and stout as before will grow the good in men."

10. Tzu-ch'in[1] said to Tzu-kung[1]: "The Master, on coming to a country, learns all about the government: does he ask, or is it told him?"

Tzu-kung said: "The Master learns it by his warmth and honesty, by politeness, modesty, and yielding. The way that the Master asks is unlike other men's asking."

11. The Master said: "Whilst thy father lives study his wishes; after he is dead study his life. He who for three years makes no change in his father's ways may be called a good son."

12. Yu-tzu[1] said: "In daily courtesy ease is of worth. This was the beauty of the old kings' ways; this they followed in small and great. But knowing this, it will not do to give way to ease, unchecked by courtesy. This too is wrong."

13. Yu-tzu said: "If pledges are close to right, word can be kept. If attentions are close to courtesy, shame

[1] A disciple.

will be kept far. We may worship our heroes if we love not amiss." *BOOK I*

14. The Master said: "A gentleman who does not seek to eat his fill, nor look for ease in his home, who is earnest at work and careful of speech, who consorts with those who keep the way and is guided by them, may be called fond of learning."

15. Tzu-kung[1] said: "Poor, but no flatterer; rich, but not proud. How were that?"

"Good," said the Master; "but better still were poor, yet merry; rich, yet courteous."

Tzu-kung said: "Where the poem says:

'If ye cut, if ye file,
If ye polish and grind';

is that what is meant?"

The Master said: "Now I can talk of poetry to thee, Tz'u. Given a clue, thou canst find the way."

16. The Master said: "Sorrow not at being unknown; sorrow that ye know not men."

[1] A disciple.

BOOK II 1. The Master said: "He who rules by his mind, is like the North Star, steady in his seat, whilst the star world bends to him."

2. The Master said: "To sum up the three hundred songs in a word, they are free from evil thought."

3. The Master said: "Guide the people by law, even them by punishment; they may shun crime, but will want shame. Guide them by goodness, even them by courtesy; they will learn shame and become good."

4. The Master said: "At fifteen, I had the will to learn; at thirty, I could stand; at forty, I had no doubts; at fifty, I understood the laws of Heaven; at sixty, my ears obeyed me; at seventy, I could do as my heart lusted, and never swerve from right."

5. Meng Yi asked the duty of a son.

The Master said: "Not to transgress."

As Fan Ch'ih[1] was driving him, the Master said: "Meng-sun[2] asked me the duty of a son; I answered 'Not to transgress.'"

"What did ye mean?" said Fan Ch'ih.

"To serve our father and mother with courtesy whilst they live," said the Master; "to bury them with courtesy when they die; and worship them with courtesy."

6. Meng Wu asked the duty of a son.

The Master said: "What weighs on thy father and mother is concern for thy health."

7. Tzu-yu[1] asked the duty of a son.

[1] A disciple. [2] Meng Yi.

The Master said: "He who keeps his father and mother is now called a good son. But we keep even dogs and horses, and unless we honour parents, is it not all one?" BOOK II

8. Tzu-hsia[1] asked the duty of a son.

The Master said: "Our manner is the hard part. For the young to be a stay in toil, and leave the wine and food to their elders, is this to fulfil their duty?"

9. The Master said: "If I talk all day to Hui,[2] like a dullard, he never stops me. But when he is gone, if I look into his home life, in it too my teaching shows clearly. No, Hui is no dullard."

10. The Master said: "Watch his deeds; look whence they spring; weigh what pleases him: can the man evade you? Can the man evade you?"

11. The Master said: "To keep old knowledge warm and get new makes the teacher."

12. The Master said: "A gentleman is not a vessel."

13. Tzu-kung[1] asked, What is a gentleman?

The Master said: "He puts words into deeds first, and backs these up with words."

14. The Master said: "A gentleman is broad and fair: the small man takes sides and is petty."

15. The Master said: "Learning without thought is vain: thought without learning is dangerous."

16. The Master said: "To attack strange doctrines does harm."

17. The Master said: "Yu,[3] shall I teach thee what is wisdom? To know what we know, and know what we do not know, that is wisdom."

[1] A disciple.

[2] The Master's favourite disciple, Yen Yüan.

[3] The disciple, Tzu-lu.

BOOK II 18. Tzu-chang[1] learned with an eye to pay.

The Master said: "Listen much, reserve doubts and speak discreetly of other things, few will be offended. See much, shun pitfalls, and walk discreetly in other ways, thou wilt have little to rue. If few are offended by thy words, and thy deeds leave little to rue, pay will follow."

19. Duke Ai[2] asked, What should I do to make my people loyal?

Confucius answered: "Lift up the straight, put by the crooked; the people will be loyal. Lift up the crooked, put by the straight; the people will be disloyal."

20. Chi K'ang[3] asked how to make the people lowly, faithful, and willing.

The Master said: "Behave with dignity, they will be lowly: be a good son and merciful, they will be faithful: lift up the good, teach the unskilful, they will grow willing."

21. One said to Confucius: "Why are ye not in power, Sir?"

The Master answered: "What does the book say of a good son? 'An always dutiful son, who is a friend to his brothers, showeth the way to rule.' This also is to rule. What need to be in power?"

22. The Master said: "Without faith I know not how man can live. A cart without a crosspole, a carriage without harness, how could they be moved?"

23[4]. Tzu-chang asked whether we can know what is to be ten generations hence.

[1] A disciple [2] Duke of Lu in the last years of Confucius.

[3] The head of the Chi clan in the last years of Confucius.

[4] Up to the time of Confucius, China had been ruled by three lines of kings. First the T'ang, next the Yin, or Shang, then the Chou.

The Master said: "The Yin took over the manners of the Hsia; the harm and the good that they did them is known. The Chou took over the manners of the Yin; the harm and the good that they did them is known. And we may know what is to be, even an hundred generations hence, when others follow Chou." BOOK

24. The Master said: "To worship ghosts that are strange to us is fawning. To see the right and not do it is want of courage."

§III

BOOK III 1. Of the Chi having eight rows of dancers[1] in his hall, Confucius said: "If this is to be borne, what is not to be borne?"

2. At the end of worship, the Three Clans made use of the Yung hymn.[1]

The Master said:

"'Princes and dukes assist,
Solemn is the Son of Heaven';

what meaning has this in the Hall of the Three Clans?"

3. The Master said: "A man without love, what is courtesy to him? A man without love, what is music to him?"

4. Lin Fang asked, What is the root of ceremony?

The Master said: "A big question! At hightides, waste is worse than thrift; at burials, grief is worth more than nicety."

5. The Master said: "The wild tribes have kings: unlike the lands of Hsia[2] that have none."

6. The Chi worshipped on Mount T'ai.[3]

The Master said to Jan Yu[4]: "Canst thou not stop this?"

He answered: "I cannot."

"Alas!" said the Master; "dost thou set Mount T'ai below Lin Fang?"

[1] An imperial prerogative. [2] China.

[3] A prerogative of the Duke of Lu.

[4] A disciple, in the service of the Chi.

7. The Master said: "A gentleman has no rivalries— unless, if must be, in shooting; and then, as bowing he joins the winners, or steps down to see the loser drink, throughout the struggle he is still the gentleman." *BOOK III*

8. Tzu-hsia asked, What is the meaning of:

"Her cunning smiles,
Her dimples rare,
Her lovely eyes,
Unflecked by care!
All unadorned,
And thus most fair"?

The Master said: "Ornament is second to nature."

"Then form is second!" said Tzu-hsia.

"Shang,"[1] said the Master, "thou hast hit my meaning! Now I can talk of poetry to thee."

9. The Master said: "I can speak of the manners of Hsia; as proof of them Chi is not enough. I can speak of the manners of Yin; as proof of them Sung is not enough. This is due to their dearth of books and great men. Were there enough of these, I could take them as proof."

10. The Master said: "After the drink offering at the Great Sacrifice, I have no wish to see more."

11. One asked about the words of the Great Sacrifice.

The Master said: "I do not understand them. He who understood what is there said would overlook all below heaven as I this"—and he pointed to his palm.

12. Worship as though those ye worship stood before you; worship the spirits, as though they stood before you.

The Master said: "If I take no part in the sacrifice, it is none to me."

[1] Tzu-hsia.

13. Wang-sun Chia[1] said: "What is the meaning of, 'It is better to court the Kitchen God than the God of the Home'?"

"Not at all," said the Master. "A sin against Heaven leaves no room for prayer."

14. The Master said: "Two lines of kings have passed beneath the ken of Chou. How rich in art is Chou! It is Chou I follow."

15. On going into the Great Temple, the Master asked about everything.

One said: "Who says that the man of Tsou's son has a knowledge of ceremony? On going into the Great Temple he asked about everything."

On hearing this, the Master said: "Such is the ceremony."

16. The Master said: "To pierce through the target does not score in shooting, for men are not alike in strength. This was the old rule."

17. Tzu-kung wished to do away with the sheep offering at the new moon.

The Master said: "Thou lovest the sheep, Tz'u: I love the rite."

18. The Master said: "Treat the king with all courtesy, men call it fawning."

19. Duke Ting asked how a king should behave to his ministers; how ministers should serve their king?

Confucius answered: "A king should behave with

[1] Wang-sun Chia was minister of Wei, and more influential than his master. The Kitchen God is less honourable than the God of the Home (the Roman *lares*), but since he sees all that goes on in the house, and ascends to Heaven at the end of the year to report what has happened, it is well to be on good terms with him.

courtesy to his ministers; ministers should serve their *BOOK III* king faithfully."

20. The Master said: "The poem 'The Osprey' is glad, but not wanton; it is sad, but not morbid."

21. Duke Ai asked Tsai Wo[1] about the shrines of the guardian spirits.

Tsai Wo answered: "The Hsia Emperors grew firs round them; the men of Yin grew cypress; the men of Chou grew chestnut, meaning '*jest not* over holy matters.'"[2]

On hearing this, the Master said: "I do not speak of what is ended, chide what is settled, or find fault with what is past."

22. The Master said: "How shallow was Kuan Chung!"[3]

"But," said one, "was not Kuan Chung thrifty?"

"Kuan owned San Kuei, and in his household none doubled offices," said the Master; "was that thrift?"

"At least Kuan Chung understood courtesy."

The Master said: "Kings screen their gates with trees; Kuan, too, had trees to screen his gate. When two kings make merry together, they have a stand for the turned-down cups; Kuan had a turned-down

[1] A disciple of Confucius.

[2] *Literally* "to cause the people to be in awe." The commentators are more than usually learned over the Master's anger. I attribute it to the foolishness of the pun, and translate accordingly.

[3] Kuan Chung (+ B.C. 645), a famous man in his day, was chief minister to the Duke of Ch'i, whom he raised to such wealth and power, that he became the leading prince of the empire. His chief merit lay in crushing the barbarous frontier tribes. The rest of his work, being founded in the sand, died with him.

BOOK III cup-stand too! If Kuan understood courtesy, who does not understand courtesy?"

23. The Master said to the chief musician of Lu: "How to play music may be known. At first each part in unison; then, a swell of harmony, each part distinct, rolling on to the finish."

24. The warden of Yi asked to see Confucius, saying: "No gentleman has ever come here, whom I have failed to see."

The followers presented him.

On leaving he said: "My two or three lads, why lament your fall? The way has long been lost below heaven! Now Heaven will make of the Master a warning bell."

25. The Master said: "The music of Shao is all beautiful and all noble too. The music of Wu is all beautiful, but not altogether noble."

26. The Master said: "Rank without bounty; ceremony without respect; mourning without grief, why should I cast them a glance?"

§ IV

1. The Master said: "Love makes a spot beautiful: who chooses not to dwell in love, has he got wisdom?"

2. The Master said: "Loveless men cannot bear need long, they cannot bear fortune long. Loving hearts find peace in love; the wise find profit in it."

3. The Master said: "Love alone can love others, or hate others."

4. The Master said: "A heart set on love will do no wrong."

5. The Master said: "Wealth and honours are what men desire; but abide not in them by help of wrong. Lowliness and want are hated of men; but forsake them not by help of wrong.

"Shorn of love, is a gentleman worthy the name? Not for one moment may a gentleman sin against love; he must hold it fast in flurry and haste, and hold it fast in utter overthrow."

6. The Master said: "A friend to love, a foe to evil, I have yet to meet. A friend to love will set nothing higher. In love's service, a foe to evil will let no evil touch him. Were a man to give his strength to love for one day, I have seen no one whose strength would fail him. Such men may be, but I have not seen one."

7. The Master said: "A man and his faults are of a piece. By watching his faults we learn whether love be his."

8. The Master said: "To learn the Way at daybreak and die at eve were enough."

BOOK IV 9. The Master said: "A scholar in search of truth who is ashamed of bad clothes and bad food it is idle talking to."

10. The Master said: "A gentleman has no likes and no dislikes below heaven. He follows right."

11. The Master said: "A gentleman cherishes the mind; the small man cherishes dirt. Gentlemen trust in justice; the small man trusts in favour."

12. The Master said: "The chase of gain is rich in hate."

13. The Master said: "What is it to sway a kingdom by courteous yielding? Who cannot by courteous yielding sway a kingdom, what can he know of courtesy?"

14. The Master said: "Care not for want of place: care for thy readiness to fill one. Sorrow not at being unknown, but seek to be worthy of note."

15. The Master said: "One thread, Shen,[1] runs through all my teaching."

"Yes," said Tseng-tzu.

After the Master had left, the disciples asked what was meant.

Tseng-tzu said: "The Master's teaching all hangs on faithfulness and fellow-feeling."

16. The Master said: "A gentleman considers what is right; the small man considers what will pay."

17. The Master said: "At sight of worth, think to grow like it. At sight of evil, search thyself within."

18. The Master said: "A father or mother may be gently chidden. If thou seest that they have no mind to yield, be the more lowly, but do not give way; nor murmur at the trouble they give thee."

[1] The disciple Tseng-tzu.

19. The Master said: "Whilst thy father and mother live, do not wander afar. If thou must travel, hold a set course." BOOK IV

20. The Master said: "He who for three years makes no change in his father's ways may be called a good son."

21. The Master said: "A father's and a mother's years must be borne in mind; with gladness on the one hand, fear on the other."

22. The Master said: "Men of old were loth to speak; lest a word that they could not make good should shame them."

23. The Master said: "If the thing be kept simple, we shall seldom lose our way."

24. The Master said: "A gentleman wishes to be slow to speak and quick to act."

25. The Master said: "Mind is no hermit. It has always neighbours."

26. Tzu-yu said: "Preaching to kings brings disgrace, nagging at friends estrangement."

BOOK V 1. Of Kung-yeh Ch'ang the Master said: "A girl might be given him to wed. Though he has been in fetters, that he was in fetters was not his crime."

He gave him his daughter to wed.

Of Nan Jung the Master said: "When the land keeps the way he will not be neglected; and when the land falls from the way he will escape punishment and death."

He gave him his brother's daughter to wed.

2. Of Tzu-chien[1] the Master said: "What a gentleman he is! But were there no gentlemen in Lu, how could he have picked it up?"

3. Tzu-kung asked: And what of me?

"Thou art a vessel," said the Master.

"What kind of vessel?"

"A rich temple vessel."

4. "Yung,"[2] said one, "has love, but he has not a glib tongue."

The Master said: "What is the good of a glib tongue? Fighting men with tongue-craft often makes men hate you. Whether love be his I do not know; but what is the good of a glib tongue?"

5. The Master moved Ch'i-tiao K'ai[3] to take office. He answered: "For this I lack confidence."

The Master was pleased.

6. The Master said: "Truth makes no way! I

[1] A disciple born in Lu. [2] The disciple Chung-kung.
[3] A disciple.

must take ship and stem the seas. Yu,[1] he shall go with me." *BOOK V*

When Tzu-lu heard this he was glad.

The Master said: "Yu loves daring more than I, but he does not know how to take things."

7. Meng Wu asked whether Tzu-lu had love.

The Master said: "I do not know."

He asked again.

The Master said: "A land of a thousand chariots might give Yu charge of its levies; but whether he have love, I do not know."

"And how about Ch'iu?"[2]

"A town of a thousand households, a clan of an hundred chariots might make Ch'iu governor; but whether he have love, I do not know."

"And how about Ch'ih?"[3]

"Standing in the court, girt with his sash, Ch'ih might entertain the guests; but whether he have love, I do not know."

8. The Master said to Tzu-kung: "Which is the better man, thou or Hui?"[4]

He answered: "How dare I look as high as Hui? When Hui hears one thing, he understands ten; when I hear one thing, I understand two."

The Master said: "Thou art not his like. Thou sayest well, thou art not his like."

9. Tsai Yü[5] slept in the daytime.

The Master said: "Rotten wood cannot be carved, nor are dung walls plastered. Why chide with Yü?"

[1] The disciple Tzu-lu.
[2] The disciple Jan Yu.
[3] The disciple Kung-hsi Hua.
[4] The disciple Yen Yüan.
[5] The disciple Tsai Wo.

The Master said: "In my first dealings with men, I hearkened to their words, and took their deeds on trust. Now, in dealing with men, I hearken to their words, and watch their deeds. I righted this on Yü."

10. The Master said: "I have met no firm man."

One answered: "Shen Ch'ang."

The Master said: "Ch'ang is passionate: how can he be firm?"

11. Tzu-kung said: "What I do not wish to have done to me, I likewise wish not to do unto others."

The Master said: "That is still beyond thee, Tz'u."

12. Tzu-kung said: "We may listen to the Master's culture; but on life and the ways of Heaven his words are denied us."

13. Until Tzu-lu could carry out what he heard, he only dreaded to hear more.

14. Tzu-kung asked: "Why was K'ung-wen styled cultured?"

The Master said: "He was quick and fond of learning, not ashamed to ask those beneath him. That is why he was called cultured."

15. Of Tzu-ch'an the Master said: "In four ways he was a gentleman. His own life was modest; he honoured those whom he served; he was a kind shepherd to the people and was just in his calls upon them."

16. The Master said: "Yen P'ing was versed in friendship. Familiarity bred courtesy."

17. The Master said: "Tsang Wen lodged his tortoise with hills on the pillars, reeds on the uprights. Was this his wisdom?"

18. Tzu-chang said: "The chief minister Tzu-wen was thrice made minister without show of gladness, and

thrice left office with unmoved looks. He always unfolded to the new minister the rule of the past ministers. How was that?" *BOOK V*

"He was faithful," said the Master.

"But had he love?"

"I do not know," said the Master: "how should this amount to love?"

"When Ts'ui murdered the King of Ch'i, Ch'en Wen threw up ten teams of horses and left the land. On coming to another kingdom he said, 'Like my lord Ts'ui,' and left it. On coming to a second kingdom, he said again, 'Like my lord Ts'ui,' and left it. How was that?"

"He was clean," said the Master.

"But had he love?"

"I do not know," said the Master: "how should this amount to love?"

19. Chi Wen thought thrice before acting.

On hearing this, the Master said: "Twice, that is enough."

20. The Master said: "Whilst the land kept the way Ning Wu[1] showed wisdom: when his land fell from the way he grew simple. His wisdom we may come up to; such simplicity is beyond us."

21. When he was in Ch'en the Master said: "Home, I must go home! My household of little children, ambitious and hasty, their minds cultured, their schooling ended, know not what needs shaping!"

[1] Ning Wu was minister to the Duke of Wei, in the middle of the seventh century B.C. The duke was driven from his throne, and deserted by the wise and prudent; but Ning Wu, in his simplicity, followed his master everywhere, and finally effected his restoration.

BOOK V 22. The Master said: "As Po-yi[1] and Shu-ch'i never dwelt on old sins they made few enemies."

23. The Master said: "Who would call Weisheng Kao straight? A man begged him for vinegar. He begged it from a neighbour and gave it."

24. The Master said: "Cunning words, fawning looks and humility full measure, Tso Ch'iu-ming thought shameful, and so do I. To hide ill-will and ape friendship, Tso Ch'iu-ming thought shameful, and so do I."

25. As Yen Yüan and Chi-lu[2] were sitting with him, the Master said: "Why not each of you tell me his wishes?"

Tzu-lu said: "I should wish for carriages and horses and light fur clothing to share with my friends, and to wear them out and never care."

Yen Yüan said: "To make no boast of talent or show of merit, were my wish."

Tzu-lu said: "We should like to hear your wishes, Sir."

[1] Po-yi and Shu-ch'i were sons of the King of Ku-chu. Their father left the throne to the younger of the two; but he would not supplant the elder, nor would the elder act against his father's wishes. So they both retired into obscurity. When King Wu overthrew the tyrant Chou (B.C. 1122), rather than live under a new dynasty they starved to death. Of Po-yi, Mencius tells us (V. B. 1): "His eyes could not look on evil, nor his ears listen to evil. He would serve none but his own king, lead none but his own people. He took office when order reigned, and left it when times grew turbulent. He could not bear to live under lawless rulers, or amongst a lawless people. To stand by the side of a countryman he thought like sitting, in court dress, in the midst of dust and ashes. Through Chou's day he dwelt on the shores of the North Sea, waiting till the world grew clean. So when men hear tell of Po-yi, fools grow honest, weak wills grow strong."

[2] Tzu-lu.

The Master said: "To give the old folk peace, to be true to friends and have a heart for the young." BOOK V

26. The Master said: "It is finished! I have met no one who can see his own faults, and arraign himself within."

27. The Master said: "In a hamlet of ten households there must be men faithful and true as I: but no one loves learning as I do."

§ VI

BOOK VI 1. The Master said: "Yung[1] might fill the seat of a prince."

"And might Tzu-sang Po-tzu?" asked Chung-kung.

"Yes," said the Master: "but he is slack."

"To be stern to himself," said Chung-kung, "and slack in his claims on the people might do: but to be slack himself and slack with others must surely be too slack."

The Master said: "What Yung says is true."

2. Duke Ai asked which disciples loved learning.

Confucius answered: "Yen Hui[2] loved learning. He vented not his anger on the innocent; he made no mistake twice. By ill-luck his life was cut short. Now that he is gone, I hear of no one who loves learning."

3. Tzu-hua[3] having been sent to Ch'i, the disciple Jan asked for grain to give to his mother.

The Master said: "Give her six pints."

He asked for more.

The Master said: "Give her sixteen pints."

Jan gave her one hundred and sixty.

The Master said: "On his way to Ch'i, Ch'ih[3] was drawn by sleek horses, clad in light furs. I have heard that a gentleman helps the needy, not that he swells riches."

When Yüan Ssu[4] was governor his pay was nine

[1] The disciple Chung-kung. [2] The disciple Yen Yüan.

[3] The disciple Kung-hsi Hua, or Kung-hsi Ch'ih.

[4] A disciple.

hundred measures of grain. On his refusing it, the Master said: "Not so. Why not take it and give it to thy neighbours and country-folk?"

4. Of Chung-kung the Master said: "If the calf of a brindled cow be red and horned, though men be shy to offer him, will the hills and streams disdain him?"

5. The Master said: "For three months together Hui's[1] heart never sinned against love. The others may hold out for a day, or a month; but no more."

6. Chi K'ang[2] asked whether Chung-yu[3] were fit to govern.

The Master said: "Yu[3] is determined; what would governing be to him?"

"And Tz'u,[4] is he fit to govern?"

"Tz'u is intelligent; what would governing be to him?"

"And Ch'iu,[5] is he fit to govern?"

"Ch'iu has ability; what would governing be to him?"

7. The Chi sent to make Min Tzu-ch'ien[6] governor of Pi.

Min Tzu-ch'ien said: "Make some good excuse for me. If he send again, I must be across the Wen."

8. When Po-niu[6] was ill the Master went to ask after him. Grasping his hand through the window, he said: "He is dying. It is our lot. But why this man of such an illness? why this man of such an illness?"

9. The Master said: "What a man was Hui![1] A

[1] The disciple Yen Yüan.

[2] Head of the Chi clan after the death of Chi Huan.

[3] The disciple Tzu-lu.

[4] The disciple Tzu-kung.

[5] The disciple of Jan Yu.

[6] Disciple.

dish of rice, a gourd of water, in a low alley; no man can bear such misery! Yet Hui never fell from mirth. What a man he was!"

10. Jan Ch'iu[1] said: "Pleasure in the Master's path I do not lack: I want strength."

The Master said: "Who wants strength faints midway; but thou hast drawn thee a line."

11. The Master said to Tzu-hsia: "Read as becomes a gentleman; do not read as the small man reads."

12. When Tzu-yu was governor of Wu-ch'eng,[2] the Master said: "Hast thou gotten any men?"

He answered: "I have Tan-t'ai Mieh-ming. When walking he will not take a short-cut; he has never come to my house except on business."

13. The Master said: "Meng Chih-fan never bragged. He was covering the rear in a rout; but as they came to the gate, he whipped up his horse and cried: 'Not courage kept me behind; my horse won't go!'"

14. The Master said: "Unless glib as the reader T'o, and fair as Chao of Sung, escape is hard in the times that be!"

15. The Master said: "Who can go out unless by the door? Why is it no one keeps to the way?"

16. The Master said: "Nature outweighing art begets roughness; art outweighing nature begets pedantry. Art and nature well blent make a gentleman."

17. The Master said: "Man is born straight. If he grow crooked and yet live, he is lucky to escape."

18. The Master said: "Who knows does not rank

[1] The disciple Jan Yu.

[2] A town in Lu, belonging to the Chi.

with him who likes, nor he who likes with him who is glad therein."

19. The Master said: "To men above the common we may speak of higher things. To men below the common we must not speak of higher things."

20. Fan Ch'ih[1] asked, What is wisdom?

The Master said: "To foster right amongst the people; to honour the ghosts of the dead, and yet keep aloof from them, may be called wisdom."

He asked, What is love?

The Master said: "To rank the effort above the prize may be called love."

21. The Master said: "Wisdom delights in water; love delights in hills. Wisdom is stirring; love is quiet. Wisdom enjoys life; love grows old."

22. The Master said: "By one revolution Ch'i might grow as Lu: by one revolution Lu might win to truth."

23. The Master said: "A drinking horn that is no horn! What a horn! What a drinking horn!"

24. Tsai Wo[1] said: "Were a man of love told that there is a man in a well, would he go in after him?"

The Master said: "Why should he? A gentleman might be brought to the well, but not entrapped into it. He may be cheated; he is not to be fooled."

25. The Master said: "By breadth of reading and the ties of courtesy a gentleman will also keep from error's path."

26. The Master saw Nan-tzu.[2] Tzu-lu was displeased. The Master took an oath, saying: "If there were sin in me may Heaven forsake me, may Heaven forsake me!"

[1] A disciple. [2] The dissolute wife of Duke Ling of Wei.

BOOK VI 27. The Master said: "Every day justice makes the mind grow to its full height. It has long been scarce among the people."

28. Tzu-kung said: "To treat the people with bounty and help the many, how were that? Could it be called love?"

The Master said: "What has this to do with love? Would it not be holiness? Yao and Shun[1] still yearned for this. In seeking a foothold for self, love finds a foothold for others; seeking light for itself, it enlightens others also. To learn from the near at hand may be called the key to love."

[1] Two emperors of the golden age.

1. The Master said: "A teller and not a maker, one who trusts and loves the past; I may be likened to our old P'eng."[1]

2. The Master said: "To think things over in silence, to learn and be always hungry, to teach and not grow weary; is any of these mine?"

3. The Master said: "Neglect of what is good in me; want of thoroughness in learning; failure to do the right when told me; lack of strength to overcome faults, these are my sorrows."

4. In his free moments the Master was easy and cheerful.

5. The Master said: "How deep is my decay! It is long since I saw the Duke of Chou[2] in a dream."

6. The Master said: "Keep thy will on the Way; lean on the mind; rest in love; move in art."

7. The Master said: "From the man who paid in dried meat upwards, I have withheld teaching from no one."

8. The Master said: "Only to those fumbling do I open, only for those stammering do I find the word. If

[1] Of old P'eng we should be glad to know more, but "the rest is silence."

[2] Died B.C. 1105. He was the younger brother of King Wu, the founder of the Chou dynasty, as great in peace as the king in war. He was so anxious to carry out olden principles, "that when aught he saw did not tally with them, he would look up in thought, till day gave way to night; and if by good luck he found the answer, would sit on waiting for dawn" (Mencius, IV. B. 20).

I lift a corner, to whoever leaves three corners unturned, to him I say no more."

9. When eating beside a mourner the Master never ate his fill. On days when he had been wailing, the Master did not sing.

10. The Master said to Yen Yüan: "To carry out the truth when in office and keep it close when discharged, only I and thou can do this."

Tzu-lu said: "Had ye to lead three armies, Sir, whom would ye have with you?"

"I would have no man with me," said the Master, "who would face a tiger empty-handed, or wade into a river and die without a qualm. But a man, if need be, who is fearful before the end, but lays his plans well and carries them through."

11. The Master said: "Were shouldering a whip a sure road to riches, I would turn carter: but since there is no sure road, I tread the path I love."

12. The Master gave heed to devotions, war, and sickness.

13. When the Master was in Ch'i, for three months after hearing the Shao played he knew not the taste of meat.

"I did not suppose," he said, "that music could reach such heights."

14. Jan Yu said: "Is the Master for the King of Wei?"[1]

"I will ask him," said Tzu-kung.

[1] The grandson of Duke Ling, husband of Nan-tzu. His father had been driven from the country for planning to kill Nan-tzu. When Duke Ling died, he was succeeded by his grandson, who opposed by force his father's attempts to seize the throne.

He went in, and said: "What kind of men were Po-yi[1] and Shu-ch'i?" *BOOK VII*

"Worthy men of yore," said the Master.

"Did they rue the past?"

"They sought love and found it; what had they to rue?"

Tzu-kung went out, and said: "The Master is not on his side."

15. The Master said: "Living on coarse rice and water, with bent arm for pillow, we may be glad at heart; but ill-gotten wealth and honours are to me a wandering cloud."

16. The Master said: "Given a few more years, making fifty for the study of the Yi,[2] I might be purged from gross sin."

17. The Master liked to talk of poetry, history, and the upkeep of courtesy. Of all these he was fond of talking.

18. The Duke of She asked Tzu-lu about Confucius.

Tzu-lu did not answer.

The Master said: "Why didst thou not say: 'He is a man so eager that he forgets to eat, whose cares are lost in triumph, who knows not that age draws near'?"

19. The Master said: "I was not born to wisdom. I loved the past, and questioned it earnestly."

20. The Master never spake of ghosts or strength, crime or spirits.

21. The Master said: "Walking three together I am sure of teachers. I pick out the good and follow it; I see the bad and shun it."

[1] See note to Book v, § 22.

[2] An abstruse, ancient classic, usually called the Book of Changes.

BOOK VII 22. The Master said: "Heaven begat the mind in me; what to me is Huan T'ui?"[1]

23. The Master said: "Do my two or three lads think that I am hiding things? I hide nothing from you. One who keeps nought that he does from his two or three lads, such is Ch'iu."[2]

24. The four things the Master taught were culture, conduct, faithfulness, and truth.

25. The Master said: "A holy man I shall not live to see; enough could I find a gentleman! A good man I shall not live to see; enough could I find a steadfast one! But when nothing poses as something, cloud as substance, want as riches, steadfastness must be scarce."

26. The Master angled, but did not fish with a net; he shot, but not at birds sitting.

27. The Master said: "There may be men who do things without understanding why. I do not. To listen much, pick out the good and follow it; to see much and think over it: this comes next to wisdom."

28. It was ill talking to the Hu villagers. A lad having been admitted, the disciples wondered.

The Master said: "I allow his coming, not what he does after leaving. Why be so harsh? If a man clean himself to come in, I admit his cleanness, but do not warrant his past."

29. The Master said: "Is love so far a thing? I long for love, and lo! love is come."

[1] In B.C. 495, during Confucius' wanderings, Huan T'ui was an officer of Sung. He sent a band of men to kill Confucius; but why he did so is not clear.

[2] Confucius.

30. A judge of Ch'en asked whether Duke Chao[1] *BOOK VII* knew courtesy.

Confucius answered: "He knew courtesy."

After Confucius had left, the judge beckoned Wu-ma Ch'i[2] to his side, and said: "I had heard that gentlemen are of no party, but are they too for party? The prince married a Wu, of the same name as himself, and called her Miss Tzu of Wu. If the prince knew courtesy, who does not know courtesy?"

When Wu-ma Ch'i told this to the Master, he said: "How lucky I am! If I go wrong, men are sure to know it!"

31. When any one sang to the Master, and sang well, he would make him sing it again and then join in.

32. The Master said: "I have no more culture than others: to live as a gentleman is not yet mine."

33. The Master said: "How dare I lay claim to holiness or love? A man of endless craving who never tires of teaching, I might be called; but nothing more."

"That is just what we disciples cannot learn," said Kung-hsi Hua.

34. The Master being very ill, Tzu-lu asked leave to pray.

"Is it done?" said the Master.

"It is," answered Tzu-lu. "The Memorials say, 'Pray to the spirits in heaven above and on earth below.'"

The Master said: "Long lasting has my prayer been."

[1] Duke Chao of Lu (+ B.C. 510) was the duke who first employed Confucius. It is contrary to Chinese custom for a man to marry a girl of the same surname as himself.

[2] A disciple of Confucius.

BOOK VII 35. The Master said: "Waste begets self-will; thrift begets meanness: but better be mean than self-willed."

36. The Master said: "A gentleman is calm and spacious: the small man is always fretting."

37. The Master's manner was warm but dignified. He was awesome, but not fierce; he was respectful, yet easy.

§ VIII

1. The Master said: "T'ai-po[1] might indeed be called high-minded. Thrice he gave up all below heaven. Men were at a loss how to praise him." *BOOK VIII*

2. The Master said: "Without a sense of fitness, attentions grow into fussiness, heed becomes fearfulness, daring becomes turbulence, straightforwardness becomes rudeness. When gentlemen are true to kinsfolk, love will thrive among the people. If they do not forsake old friends, the people will not be selfish."

3. When Tseng-tzu lay sick he called his disciples and said: "Uncover my feet, uncover my arms. The poem says:

> 'As though a deep gulf
> Were yawning below,
> As crossing thin ice,
> Take heed how ye go.'

My little children, until to-day and hereafter, I have known how to keep unhurt."[2]

4. When Tseng-tzu lay sick Meng Ching[3] came to ask after him.

Tseng-tzu said: "When a bird must die, his notes

[1] T'ai-po was the eldest son of the King of Chou. The father wished his third son to succeed him, in order that the throne might pass through him to his famous son, afterwards known as King Wen. To facilitate this plan T'ai-po and his second brother went into voluntary exile.

[2] The Chinese say: "The body is born whole by the mother; it is for the son to return it again whole."

[3] Head of the Meng clan, minister of Lu.

 are sad; when a man must die, he speaks the truth. There are three duties that a gentleman holds dear: to banish from his bearing violence and levity; to sort his face to the truth; to banish from his speech what is low and unseemly. As for temple matters, there are officers to mind them."

5. Tseng-tzu said: "Out of knowledge to learn from ignorance, out of wealth to learn from penury; having, to seem wanting, real to seem shadow; when gainsaid never answering back: I had once a friend who could do this."[1]

6. Tseng-tzu said: "A man to whom an orphan stripling or the fate of an hundred townships may be entrusted, and whom no crisis can corrupt, is he not a gentleman, a gentleman indeed?"

7. Tseng-tzu said: "The scholar had need be strong and bold; for his burden is heavy, the way is far. His burden is love, is it not a heavy one? His bourne is death, is that not far?"

8. The Master said: "Poetry rouses, courtesy upholds us, music is our crown."

9. The Master said: "The people may be made to follow: they cannot be made to understand."

10. The Master said: "Love of daring, inflamed by poverty, leads to crime: a man without love, if deeply ill-treated, will turn to crime."

11. The Master said: "All the comely gifts of the Duke of Chou,[2] coupled with pride and meanness would not be worth a glance."

12. The Master said: "A man to whom three

[1] This is believed to refer to Yen Yüan.

[2] See note to Book VII, § 5.

years of learning have borne no fruit would be hard *BOOK VIII*
to find."

13. The Master said: "A man who loves learning with simple faith, and is ready to die to mend his life, will not enter a kingdom in danger, nor stay in a land distraught. When the way is kept below heaven, he is seen; when the way is lost, he is unseen. Whilst the land keeps to the way, he is ashamed to be poor and lowly; but once his land has lost the way, wealth and honours shame him."

14. The Master said: "When not in office, discuss not policy."

15. The Master said: "In the first days of the music master Chih how grand was the ending of the Kuan-chü! How it filled the ear!"

16. The Master said: "Of such as are eager, but not straight; shallow, but not simple; dull, but not truthful, I will know nothing."

17. The Master said: "Learn as though the time were short, as one who fears to lose."

18. The Master said: "It was sublime how Shun and Yü[1] ruled all below heaven and made light of it!"

19. The Master said: "How great was Yao in kingship! Sublime! Heaven alone is great; Yao alone was patterned on it! Boundless! Men's words failed them. Sublime the work he did, dazzling the wealth of his culture!"

20. Shun had five ministers, and order reigned below heaven.

King Wu said: "Ten in number are my able ministers."

[1] For Shun and Yü, as well as Yao and King Wu below, see Introduction.

BOOK VIII Confucius said: "'The dearth of talent,' is not that the truth? When Yü[1] followed T'ang[2] the times were rich in talent; yet there were but nine men in all, and one woman. The utmost worth was the worth of Chou![3] Lord of two-thirds below heaven, he bent all to the service of Yin."

21. The Master said: "I find no flaw in Yü. Eating and drinking little, he gave much to the ghosts of the dead: ill clad, he was fair indeed when in cap and gown: humbly housed, he spent all his strength upon dikes and ditches. No kind of flaw can I find in Yü!"

[1] Shun. [2] Yao. [3] King Wen, Duke of Chou.

1. The Master seldom spake of gain, or doom, or love. *BOOK IX*

2. A man from the Ta-hsiang village said: "The great Confucius, with his vast learning, has made no name in anything."

When the Master heard it, he said to his disciples: "What shall I take up? Shall I take up charioteering? Shall I take up bowmanship? I must take up charioteering."

3. The Master said: "A linen cap is correct: to-day silk is worn. It is cheap, and I follow the many. To bow below is correct: to-day it is done above. This is overweening, and, despite the many, I bow below."

4. From four things the Master was quite free: by-views and "must" and "shall" and "I."

5. When the Master was affrighted in K'uang,[1] he said: "Since the death of King Wen, is not this the home of culture? Had Heaven condemned culture, later mortals had missed their share in it. If Heaven has not condemned culture, what matter to me the men of K'uang?"

6. A high minister said to Tzu-kung: "The Master must be a holy man, he can do so many things!"

[1] During the Master's wanderings. K'uang is said to have been a small state near Lu, that had been oppressed by Yang Huo. Confucius resembled him, and the men of K'uang set upon him, mistaking him for their enemy. The commentators say that the Master was not affrighted, only "roused to a sense of danger." I cannot find that the text says so.

Tzu-kung said: "Heaven has indeed made him almost a holy man; and he can do many things too."

When the Master heard it, he said: "Does the minister know me? When I was young, being poor, I learned many an humble trade. But can a gentleman do many things? No; few things."

Lao said that the Master would say: "Having no post, I learned a craft."

7. The Master said: "Have I in truth wisdom? I have no wisdom. But if a yokel ask me aught in an empty way, I tap it on this side and that, and sift it to the bottom."

8. The Master said: "The phœnix comes not, the river gives forth no sign. All is over with me!"

9. When the Master saw folk clad in mourning, or in cap and robe, or else a blind man, he always rose—even for the young—or, if he were passing by, quickened his step.

10. Yen Yüan heaved a sigh and said: "As I look up it grows higher, deeper as I dig! I see it ahead, and on a sudden it is behind me! The Master leads men on cleverly bit by bit. He widened me with culture, he bound me with courtesy. Had I wished to stop I could not until my strength was spent. What seemed the mark stood near; but though I longed to reach it, I found no way."

11. When the Master was very ill, Tzu-lu made the disciples act as ministers.

During a better spell the Master said: "Yu has long been feigning. This show of ministers, when I have no ministers, whom will it take in? Will Heaven be taken in? And is it not better to die in the arms of my two

or three lads than to die in the arms of ministers? Or, if I miss a big burial, shall I die by the roadside?" *BOOK IX*

12. Tzu-kung said: "Had I here a fair piece of jade, should I hide it away in a case, or seek a good price and sell it?"

The Master said: "Sell it, sell it! I tarry for my price."

13. The Master wished to make his home among the nine tribes.[1]

One said: "They are low, how could ye?"

The Master said: "Where a gentleman has his home, how should it be low?"

14. The Master said: "After I came back from Wei to Lu the music was set straight and each song found its place."

15. The Master said: "To serve dukes and ministers when abroad, and father and brothers when at home; in matters of mourning not to dare to be slack; and be no thrall to wine: to which of these have I won?"

16. As he stood by a stream, the Master said: "Hasting away like this, day and night without stop!"

17. The Master said: "I have seen no one who loves mind as he loves looks."

18. The Master said: "If in making a hillock, I stop when one more maund will end it, I stop. If on flat ground, having overturned but one maund I go on, I go forward."

19. The Master said: "Never listless when spoken to, such was Hui!"[2]

[1] The half-barbarous tribes in the mountainous, eastern districts of the present province of Shantung.

[2] Yen Yüan.

BOOK IX 20. Speaking of Yen Yüan, the Master said: "The pity of it! I have seen him go on, but never have I seen him stop."

21. The Master said: "Some sprouts do not blossom, some blossoms bear no fruit."

22. The Master said: "Awe is due to youth. May not to-morrow be bright as to-day? To a man of forty or fifty, who is still unknown, no awe is due."

23. The Master said: "Who would not give ear to a downright word? But to mend is well. Who would not be pleased by a guiding word? But to think out what was said is well. With such as are pleased but do not think out, as listen, but do not mend, I can do nothing."

24. The Master said: "Make faithfulness and truth thy masters: have no friends unlike thyself: be not ashamed to mend thy faults."

25. The Master said: "Three armies may be robbed of their leader, no wretch can be robbed of his will."

26. The Master said: "Clad in a worn out, quilted gown, Yu[1] will stand unashamed amid robes of fox and badger.

'Void of hatred and greed,
What but good does he do?'"

But when Tzu-lu was ever humming these words, the Master said: "This is the way: but is it the whole of goodness?"

27. The Master said: "Erst the cold days show how fir and cypress are last to fade."

28. The Master said: "Wisdom has no doubts; love does not fret; the bold have no fears."

[1] Tzu-lu.

29. The Master said: "With some we can join in learning, but not in aims; with others we can join in aims, but not in standpoint; and with others again in standpoint, but not in measures." *BOOK IX*

30. "The flowers overhead
Are dancing in play;
My thoughts are with thee,
In thy home far away."

The Master said: "Her thoughts were not with him, or how could he be far away?"

BOOK X 1. Amongst his own country folk Confucius wore a homely look, like one who has no word to say.

In the ancestral temple and at court his speech was full, but cautious.

2. At court, he talked frankly to men of low rank, winningly to men of high rank.

In the king's presence he looked intent and solemn.

3. When the king bade him receive guests, his face seemed to change, his legs to bend. He bowed left and right to those beside him, straightened his robes in front and behind, and sped forward, his elbows spread like wings. When the guest had left, he always reported it, saying: "The guest has ceased to look back."

4. Entering the palace gate he stooped, as though it were too low for him. He did not stand in the middle of the gate, nor step on the threshold.

Passing the throne, his face seemed to change, his legs to bend, he spake with bated breath.

Mounting the daïs, he lifted his robes, bowed his back and masked his breathing, till it seemed to stop.

Coming down, his face relaxed below the first step, and bore a pleased look. From the foot of the steps he sped forward, his elbows spread like wings; and when again in his seat he looked intent as before.

5. When bearing the sceptre, his back bent, as under too heavy a burden. He held his hands not higher than in bowing, nor lower than in giving a

present. He wore an awed look and dragged his feet, as though they were fettered. BOOK X

When presenting royal gifts his manner was formal; but he was cheerful at the private audience.

6. This gentleman was never arrayed in violet or mauve; even at home he would not don red or purple.

In hot weather he wore unlined linen clothes, but always over other garments.

With lamb-skin he wore black, with fawn he wore white, with fox-skin he wore yellow. At home he wore a long fur robe, with the right sleeve short.

He always had his nightgown half as long again as his body.

In the house he wore fox or badger skin for warmth.

When out of mourning there was nothing wanting from his girdle.

Except for court dress, he was sparing of stuff.

He did not wear lamb's fur, or a black cap, on a visit of condolence.

At the new moon he always went to court in court dress.

7. On fast days he always donned clothes of pale hue, changed his food, and moved from his wonted seat.

8. He did not dislike his rice cleaned with care, nor his hash chopped small.

He did not eat sour or mouldy rice, putrid fish, or tainted meat. Aught discoloured, or high, badly cooked, or out of season, he would not eat. He would not eat what was badly cut, or a dish with the wrong sauce. A choice of meats could not tempt him to eat more than he had a relish for. To wine alone he set no limit, but he did not drink till he got fuddled.

BOOK X He did not drink bought wine, or eat ready-dried market meat.

Ginger was never missing at table.

He did not eat much.

After sacrifice at the palace he would not keep the meat over night, at home not more than three days. If kept longer it was not eaten.

He did not talk at meals, nor speak when in bed.

Though there were but coarse rice and vegetable soup, he made his offering with all reverence.

9. If his mat were not straight, he would not sit down.

10. When drinking with the villagers, as those with staves left, he left too.

At the village exorcisms he donned court dress, and stood on the eastern steps.

11. When sending inquiries to another land, he bowed twice and saw his messenger out.

On K'ang making him a gift of medicine, he accepted it with a bow, saying: "I do not know it: I dare not taste it."

12. His stables having been burnt, the Master, on his return from court, said: "Is any one hurt?" He did not ask after the horses.

13. When the king sent him cooked meat, he set his mat straight, and tasted it first. When the king sent him raw meat, he had it cooked for sacrifice. When the king sent a living beast, he had him reared.

When dining in attendance on the king, the king made the offering, Confucius ate of things first.

On the king coming to see him in sickness, he turned his face to the east and had his court dress spread across him, with the girdle over it.

When summoned by the king, he walked, without waiting for his carriage. BOOK X

14. On entering the Great Temple he asked how each thing was done.

15. When a friend died who had no home to go to, he said: "It is for me to bury him."

When a friend sent a gift, unless it were sacrificial meat, he did not bow, even for a carriage and horses.

16. He did not sleep like a corpse. At home he unbent.

On meeting a mourner, and were he a friend, his face changed. Even in everyday clothes, when he met any one in full dress, or a blind man, his face grew staid.

When he met men in mourning he bowed over the cross-bar; to the census-bearers he bowed over the cross-bar.

Before choice meats he rose with changed look. At sharp thunder, or fierce wind, his look changed.

17. In mounting his chariot he stood straight and grasped the cord. When in his chariot he did not look round, speak fast, or point.

18. Seeing a man's face, she rose, flew round and settled.

The Master said: "Hen pheasant on the ridge, it is the season, it is the season."

Tzu-lu moved towards her: she sniffed thrice and rose.

BOOK XI 1. The Master said: "Those who led the way in courtesy and music are deemed rude, and elegant the later school of courtesy and music. My wont is to follow those who led the way."

2. The Master said: "None of those who followed me in Ch'en or Ts'ai come any more to my door! Of noble life were Yen Yüan, Min Tzu-ch'ien, Jan Po-niu, and Chung-kung; Tsai Wo and Tzu-kung were the talkers; statesmen, Jan Yu and Chi-lu. Tzu-yu and Tzu-hsia were men of culture."

3. The Master said: "I get no help from Hui.[1] No word I say but pleases him!"

4. The Master said: "How good a son was Min Tzu-ch'ien! No one picked a flaw in anything his father, his mother, or his brethren said."

5. Nan Jung would thrice repeat "The sceptre white."[2]

Confucius gave him his niece to wife.

6. Chi K'ang asked which of the disciples loved learning.

Confucius answered: "There was Yen Hui[1] loved learning. By ill luck his life was cut short. Now there is no one."

[1] Yen Yüan.

[2] The verse runs—

"A flaw can be ground
From a sceptre white;
A slip of the tongue
No man can right."

7. When Yen Yüan died, Yen Lu[1] asked for the Master's chariot to furnish an outer coffin. *BOOK XI*

The Master said: "Whether gifted or not, each still speaks of his son. When Li[2] died he had an inner but not an outer coffin. I would not go on foot to furnish an outer coffin. Following behind the ministers I cannot go on foot."

8. When Yen Yüan died the Master cried: "Woe is me! I am undone of Heaven! I am undone of Heaven!"

9. When Yen Yüan died the Master gave way to grief.

Those with him said: "Sir, ye are giving way."

The Master said: "Am I giving way? If for this man I did not give way to grief, for whom should I?"

10. When Yen Yüan died the disciples wished to bury him sumptuously.

The Master said: "This must not be."

The disciples buried him sumptuously.

The Master said: "Hui treated me as a father: I have failed to treat him as a son. No, not I: but ye my two or three lads."

11. Chi-lu[3] asked what is due to the ghosts of the dead.

The Master said: "We fail in our duty to the living; can we do our duty to the dead?"

He ventured to ask about death.

"We know not life," said the Master, "how can we know death?"

12. Seeing the disciple Min standing at his side with winning looks, Tzu-lu with war-like front, Jan

[1] The father of Yen Yüan. [2] Confucius' son. [3] Tzu-lu.

BOOK XI Yu and Tzu-kung frank and free, the Master's heart was glad.

"A man like Yu,"[1] he said, "dies before his day."

13. The men of Lu were building the Long Treasury.

Min Tzu-ch'ien said: "Would not the old one do? Why must it be rebuilt?"

The Master said: "That man does not talk: when he speaks, he hits the mark."

14. The Master said: "What has the lute of Yu[2] to do twanging at my door?"

But when the disciples began to look down on Tzu-lu, the Master said: "Yu has come up into hall; but he has not entered its inner rooms."

15. Tzu-kung asked, which is the better, Shih[3] or Shang.[4]

The Master said: "Shih goes too far: Shang not far enough."

"Then Shih is the better," said Tzu-kung.

"Too far," said the Master, "is no better than not far enough."

16. The Chi was richer than the Duke of Chou: Ch'iu[5] added to his wealth by becoming his tax-gatherer.

"He is no disciple of mine," said the Master, "my little children, ye can sound your drums and attack him."

[1] Tzu-lu. This prophecy came true. Tzu-lu and Tzu-kao were officers of Wei when troubles arose. Tzu-lu hastened to the help of his master. He met Tzu-kao withdrawing from the danger, and was advised to follow suit. But Tzu-lu refused to desert the man whose pay he drew. He plunged into the fight and was killed.

[2] Tzu-lu. [3] The disciple Tzu-chang. [4] The disciple Tzu-hsia.

[5] The disciple Jan Yu.

17. Ch'ai[1] is simple, Shen[2] is dull, Shih[3] is smooth, Yu[4] is coarse. *BOOK XI*

18. The Master said: "Hui[5] is well-nigh faultless, and often he is empty. Tz'u[6] will not bow to fate, and he heaps up riches; but his views are often sound."

19. Tzu-chang asked, What is the way of a good man?

The Master said: "He does not tread the beaten track, nor yet enter the inner rooms."

20. The Master said: "Commend a man for plain speaking: he may prove a gentleman, or else but seeming honest."

21. Tzu-lu asked, Shall I do all I am taught?

The Master said: "Whilst thy father and elder brothers live, how canst thou do all thou art taught?"

Jan Yu asked, Shall I do all I am taught?

The Master said: "Do all thou art taught."

Kung-hsi Hua said: "Yu[4] asked, 'Shall I do all I am taught?' and ye said, Sir, 'Whilst thy father and elder brothers live.' Ch'iu[7] asked, 'Shall I do all I am taught?' and ye answered, 'Do all thou art taught.' I am puzzled, and make bold to ask you, Sir."

The Master said: "Ch'iu is bashful, so I egged him on: Yu has the pluck of two, so I held him back."

22. When fear beset the Master in K'uang, Yen Yüan fell behind.

The Master said: "I held thee as dead."

He answered: "Whilst my Master lives how should I dare to die?"

[1] The disciple Kao Ch'ai.
[2] The disciple Tseng-tzu.
[3] The disciple Tzu-chang.
[4] Tzu-lu.
[5] The disciple Yen Yüan.
[6] The disciple Tzu-kung.
[7] Jan Yu.

BOOK XI

23. Chi Tzu-jan[1] asked whether Chung Yu[2] or Jan Ch'iu[3] could be called statesmen.

The Master said: "I thought ye would ask me some riddle, Sir, and ye ask about Yu[2] and Ch'iu.[3] A man is called a statesman who holds to the right in serving his king, and when that cannot be withdraws. Now Yu and Ch'iu I should call tools."

"Who would do one's bidding then?"

"Neither would they do your bidding," said the Master, "if told to kill king or father."

24. Tzu-lu had Tzu-kao made governor of Pi.

The Master said: "Thou art undoing a man's son."

Tzu-lu said: "What with the people and the guardian spirits, must a man read books to become learned?"

The Master said: "This is why I hate a glib tongue."

25. The Master said to Tzu-lu, Tseng Hsi,[4] Jan Yu, and Kung-hsi Hua as they sat beside him: "I may be a day older than you, but forget that. Ye are wont to say, 'I am unknown.' Well, had ye a name, what would ye do?"

Tzu-lu lightly answered: "Give me charge of a land of a thousand chariots, crushed between great neighbours, overrun by soldiery and searched by famine, in three years' time I could put courage into the people and high purpose."

The Master smiled.

"What wouldst thou do, Ch'iu?"[3] he said.

He answered: "Had I charge of sixty or seventy square miles, or from fifty to sixty square miles, in three

[1] The younger brother of Chi Huan, head of the Chi clan.
[2] Tzu-lu. He and Jan Yu had taken office under the Chi.
[3] Jan Yu.
[4] A disciple: the father of Tseng-tzu.

years' time I would give the people plenty. As for courtesy, music, and the like, they would wait the coming of a gentleman." *BOOK XI*

"And what wouldst thou do, Ch'ih?"[1]

He answered: "I speak of the things I fain would learn, not of what I can do. At service in the Ancestral Temple, or at the Grand Audience, clad in black robe and cap, I fain would fill a small part."

"And what wouldst thou do, Tien?"[2]

Tien ceased to play, pushed his still sounding lute aside, rose and answered: "My choice would be unlike those of the other three."

"What harm in that?" said the Master. "Each but spake his mind."

"In the last days of spring, clad all in spring garments, with five or six grown men and six or seven lads, I would bathe in the Yi, be fanned by the wind in the Rain God's glade, and wander home with song."

The Master sighed and said: "I hold with Tien."

Tseng Hsi stayed after the other three had left, and said: "What did ye think of what the others said, Sir?"

"Each but spake his mind," said the Master.

"Why did ye smile at Yu,[3] Sir?"

"Lands are swayed by courtesy, but what he said was not modest. That was why I smiled. Yet did not Ch'iu speak of a state? Where would sixty or seventy, or fifty or sixty, square miles be found that are not a state? And did not Ch'ih speak of a state? Who but great vassals would there be in the Ancestral Temple, or at the Grand Audience? But if Ch'ih were to play a small part, who could fill a big one?"

[1] Kung-hsi Hua. [2] Tseng Hsi. [3] Tzu-lu.

BOOK XII 1. Yen Yüan asked, What is love?

The Master said: "Love is to conquer self and turn to courtesy. Could we conquer self and turn to courtesy for one day, all below heaven would turn to love. Does love well from within, or does it rise in others?"

Yen Yüan said: "May I ask what are its signs?"

The Master said: "To be always courteous of eye and always courteous of ear; to be always courteous in word and always courteous in deed."

Yen Yüan said: "Though dull, I hope to live by these words."

2. Chung-kung asked, What is love?

The Master said: "Without the door to behave as though a great guest were come; to treat the people as though we tendered the high sacrifice; not to do unto others what we would not they should do unto us; to breed no wrongs in the state and breed no wrongs in the home."

Chung-kung said: "Though dull, I hope to live by these words."

3. Ssu-ma Niu[1] asked, What is love?

The Master said: "Love is slow to speak."

"To be slow to speak! Can that be called love?"

The Master said: "That which is hard to do, can it be lightly spoken?"

4. Ssu-ma Niu asked, What is a gentleman?

The Master said: "A gentleman knows neither sorrow nor fear."

[1] A disciple.

"No sorrow and no fear! Can that be called a gentleman?" *BOOK XII*

The Master said: "He finds no sin in his heart, so why should he sorrow, what should he fear?"

5. Ssu-ma Niu cried sadly: "All men have brothers, I alone have none!"

Tzu-hsia said: "I have heard that life and death are allotted, that wealth and honours are in Heaven's hand. A gentleman is careful and does not trip; he is humble towards others and courteous. All within the four seas are brethren; how can a gentleman mourn the want of them?"

6. Tzu-chang asked, What is insight?

The Master said: "To be unmoved by lap and wash of slander, or by plaints that pierce to the quick, may be called insight. Yea, whom lap and wash of slander, or plaints that pierce to the quick cannot move may be called far-sighted."

7. Tzu-kung asked, What is kingcraft?

The Master said: "Food enough, troops enough, and a trusting people."

Tzu-kung said: "Were there no help for it, which could best be spared of the three?"

"Troops," said the Master.

"And were there no help for it, which could better be spared of the other two?"

"Food," said the Master. "From of old all men die, but without trust a people cannot stand."

8. Chi Tzu-ch'eng[1] said: "A gentleman is all nature: what can art do for him?"

"Alas! my lord," said Tzu-kung, "how ye speak of

[1] Minister of Wei.

BOOK XII a gentleman! No team overtakes the tongue! Nature is no more than art; art is no more than nature. Without the fur, a tiger or a leopard's hide is as the hide of a dog, or goat."

9. Duke Ai said to Yu Jo[1]: "In this year of dearth I have not enough for my wants; what should be done?"

"Ye might tithe the people," answered Yu Jo.

"A fifth is all too little," said the duke; "how could a tenth avail?"

"When the people all live in plenty," answered Yu Jo, "will the king alone be in want? If the people are all in want, can the king alone live in plenty?"

10. Tzu-chang asked how to raise the mind and scatter delusions.

The Master said: "Make faithfulness and truth thy masters, and follow the right; the mind will be raised. We wish life to a thing we love: we wish death to a thing we hate. To wish it both life and death is a delusion.

'Whether prompted by wealth,
Yet ye made a distinction.'"

11. Ching,[2] Duke of Ch'i, asked Confucius, What is kingcraft?

Confucius answered: "When the king is king and the minister is minister; when the father is father and the son is son."

"True indeed!" said the duke. "Were the king no king and the minister no minister, were the father no father and the son no son, could I get aught to eat, though the grain were there?"

[1] A disciple of Confucius.

[2] Confucius was in Ch'i in B.C. 517. The duke was overshadowed by his ministers, and contemplated setting aside his eldest son.

12. The Master said: "To stint a quarrel with half a word Yu[1] is the man." BOOK X

Tzu-lu never slept over a promise.

13. The Master said: "At hearing lawsuits I am no better than another. What is needed is to stay lawsuits."

14. Tzu-chang asked, What is kingcraft?

The Master said: "To be tireless of spirit and faithful at work."

15. The Master said: "Breadth of reading and the ties of courtesy will also keep a man from error's path."

16. The Master said: "A gentleman shapes the good in man; he does not shape the bad in him. The small man does the contrary."

17. Chi K'ang[2] asked Confucius how to rule.

Confucius answered: "To rule is to set straight. If ye give an upright lead, sir, who will dare walk crooked?"

18. Chi K'ang being vexed by robbers spake of it to Confucius.

Confucius answered: "If ye did not wish it, Sir, though ye rewarded him, no man would steal."

19. Chi K'ang, speaking of kingcraft, said to Confucius: "Should we kill the bad to help the good?"

Confucius answered: "Sir, what need has a ruler to kill? Did ye desire good, sir, your people would do good. The king's mind is the wind and grass are the minds of the people: whither the wind blows, thither the grass bends."

20. Tzu-chang asked, When may a scholar be called eminent?

[1] Tzu-lu.

[2] On the death of Chi Huan, Chi K'ang set aside his infant nephew and made himself head of the clan.

 The Master said: "What dost thou mean by eminence?"

Tzu-chang answered: "To be famous in the state, and famous in his home."

The Master said: "That is fame, not eminence. The eminent man is plain and straight and loves right. He weighs men's words and watches their looks. Afraid to fall below others, he will be eminent in the state, and eminent in his home. The famous man wears a mask of love, but his deeds belie it. He knows no misgivings, and fame will be his in the state and fame be his in his home."

21. Whilst wandering through the Rain God's glade with the Master, Fan Ch'ih said to him: "May I ask how to raise the mind, amend evil, and scatter errors?"

"Well asked," said the Master. "Rank the task above the prize; will not the mind be raised? Fight thine own sins, not the sins of others; will not evil be mended? One angry morning to forget both self and kin, is that no error?"

22. Fan Ch'ih asked, What is love?

The Master said: "To love mankind."

He asked, What is wisdom?

The Master said: "To know mankind."

Fan Ch'ih did not understand.

The Master said: "Lift up the straight, put by the crooked; the crooked will grow straight."

Fan Ch'ih withdrew, and meeting Tzu-hsia, said to him: "I was received by the Master and asked him 'What is wisdom?' The Master answered: 'Lift up the straight, put by the crooked; the crooked will grow straight.' What did he mean?"

"How rich a saying!" said Tzu-hsia. "When Shun[1] ruled below heaven, he picked from the many and lifted up Kao-yao, and the wicked fled far off. When T'ang[2] ruled below heaven, he picked from the many and lifted up Yi-yin,[3] and the wicked fled far off."

23. Tzu-kung asked about friends.

The Master said: "Talk faithfully to them: guide them with skill. If this does no good, stop. Do not court disgrace."

24. Tseng-tzu said: "A gentleman gathers friends by culture and stays love with friendship."

[1] An emperor of the golden age.

[2] The founder of the Shang, or Yin, dynasty.

[3] T'ang's chief minister. "Yi-yin said: 'Is he whom I serve not my king? Are they whom I lead not my people?' In quiet times he took office and in lawless times he took office. He said: 'Heaven begat mankind, meaning those who are quick learners to teach those slow to learn, and those who are quick-sighted to teach those slow to see. I am one of heaven's men whose sight is quick: it falls to me to show the way to the people.' Were there man or wife below heaven, who had missed his share in the heritage of Yao and Shun, it was to him as though his hand had pushed him into the ditch; for the burden he took upon him was the weight of all below heaven" (Mencius, V. B. 1).

§ XIII

BOOK XIII 1. Tzu-lu asked how to rule.

The Master said: "Lead the way: work hard."

Asked to add more, he said: "Never flag."

2. When steward of the Chi, Chung-kung asked how to rule.

The Master said: "Let officers act first: overlook small faults: raise worth and talent."

Chung-kung said: "How shall I get to know worth and talent to raise them?"

"Raise those thou dost know," said the Master; "and those thou dost not know, will other men pass by?"

3. Tzu-lu said: "The King of Wei[1] looks to you, Sir, to govern. How shall ye begin?"

"If I had to," said the Master, "by putting names right."

"Indeed," said Tzu-lu, "that is far fetched, Sir! Why put them right?"

"Yu," said the Master, "thou art ill-bred. On matters beyond his ken a gentleman reserves his judgment. If names are not right, words do not fit. If words do not fit, affairs go wrong. If affairs go wrong, neither courtesy nor music flourish. If courtesy and music do not flourish, law and justice fail. And if law and justice fail them, a people can move neither hand nor foot. So a gentleman must be ready to put names into speech, to put words into deed. A gentleman is nowise careless of words."

[1] See note to Book VII, § 14. Tzu-lu was his officer.

4. Fan Ch'ih asked to be taught husbandry. *BOOK XIII*

The Master said: "I cannot rank with an old husbandman."

He asked to be taught gardening.

The Master said: "I cannot rank with an old gardener."

After Fan Ch'ih had left, the Master said: "How small a man! If those above love courtesy, none will dare to slight them: if those above love right, none will dare to disobey: if those above love truth, none will dare to hide the heart. Then, from the four corners of the earth, folk will gather, their children on their backs; what need will there be for husbandry?"

5. The Master said: "Though a man have conned three hundred poems; when put to govern if he stand helpless, when sent to the four corners of the earth if he cannot answer for himself; despite their number, what have they done for him?"

6. The Master said: "The man of upright life is obeyed before he speaks: commands even go unheeded, when the life is crooked."

7. The Master said: "The governments of Lu and Wei are brothers."

8. Speaking of Ching, of the ducal house of Wei, the Master said: "He was wise in his private life. When he had begun saving, he said 'This seems enough.' When he grew better off, he said 'This seems plenty.' When he had grown rich, he said 'This seems splendour.'"

9. Whilst Jan Yu was driving him on the road to Wei, the Master said: "What numbers!"

Jan Yu said: "Since numbers are here, what next is needed?"

"Wealth," said the Master.

"And after wealth, what next were needed?"

"Teaching," said the Master.

10. The Master said: "Were I employed for a twelvemonth only, much could be done. In three years all were ended."

11. The Master said: "'Could good men govern for an hundred years, cruelty would be overcome, putting to death have an end.' How true are these words!"

12. The Master said: "Had we a king among men, a lifetime would pass ere love dawned!"

13. The Master said: "What is governing to him who can rule himself? Who cannot rule himself, how should he rule others."

14. As the disciple Jan[1] came back from court, the Master said to him: "Why so late?"

"I had business of state," he answered.

"Household business," said the Master. "Had it been business of state, though out of office, I should have heard of it."

15. Duke Ting asked, Is there any one saying that can bless a kingdom?

Confucius answered: "That is more than words can do. But men have a saying, 'To be a king is hard, and it is not easy to be minister.' And did one know how hard it is to be king, might not this saying wellnigh bless a kingdom?"

"And is there any one saying that can wreck a kingdom?"

"That is more than words can do," Confucius

[1] Jan Yu. He was in the service of the Chi, not of the Duke of Lu.

answered. "But men have a saying, 'My one joy as king is that none withstand what I say.' Now if none withstand him when right, will it not be well? But if none withstand him when wrong, might not this saying wellnigh wreck a kingdom?" *BOOK XIII*

16. The Duke of She asked, What is kingcraft?

The Master said: "For those near us to be happy and those far off to come."

17. Tzu-hsia, when governor of Chü-fu, asked how to rule.

The Master said: "Be not eager for haste; look not for small gains. Nought done in haste is thorough, and looking for small gains big things are left undone."

18. The Duke of She told Confucius: "Among the upright men of my home if the father steal a sheep his son will bear witness."

Confucius answered: "Our people's uprightness is unlike that. The father screens his son, the son screens his father. There is uprightness in this."

19. Fan Ch'ih asked, What is love?

The Master said: "To be humble at home, earnest at work, and faithful to all, among the wild tribes even, none of this may be dropped."

20. Tzu-kung asked, When can a man be called a good crown servant?

The Master said: "For himself he must have a sense of shame; if sent to the four corners of the earth he must not disgrace the king's commands."

"May I ask who would rank second?"

"He whom his clansmen call a good son, and that his neighbours say is modest."

"May I ask who would rank next?"

"A man who clings to his word and sticks to his course, a flinty little fellow, would perhaps come next."

"And how are the crown servants of to-day?"

"What! The weights and measures men!" said the Master. "Are they worth reckoning?"

21. The Master said: "As men who tread the middle way are not to be had, I have to work with ambitious and headstrong men. Ambitious men push ahead, and there are things that headstrong men will not do."

22. The Master said: "The men of the south have a saying, 'Unless steadfast a man will make neither a wizard nor a leech.' This is true. 'A falling off in merit will reap disgrace.'"

The Master said: "Neglect of the omens, that is all."

23. The Master said: "Gentlemen unite, but are not the same. Small men are all the same, but each for himself."

24. Tzu-kung said: "If a man were loved by his whole countryside, how were that?"

"It would not do," said the Master.

"And if he were hated by the whole countryside, how were that?"

"It would not do," said the Master. "It would be better if the good men of the countryside loved him and the bad men hated him."

25. The Master said: "A gentleman is easy to serve, and hard to please. A pleasure, if wrong, will not please him; but he fits his behests to the man. A small man is hard to serve and easy to please. A pleasure, though wrong, will please him; but of his men he expects all things."

26. The Master said: "A gentleman is high-

minded, not proud: the small man is proud, but not high-minded." *BOOK XIII*

27. The Master said: "Strength and courage, simplicity and meekness are akin to love."

28. Tzu-lu asked, When can a man be called a scholar?

The Master said: "A man who is earnest, encouraging, and kind may be called a scholar. Earnest with friends and encouraging; kind towards his brothers."

29. The Master said: "Could a good man teach the people for seven years, they would be fit for arms also."

30. The Master said: "To take untaught men into battle is to cast them away."

BOOK XIV

1. Hsien[1] asked, What is shame?

The Master said: "When the land keeps the way, to draw pay, and when the land falls from the way, to draw pay, is shame."

2. "To eschew strife and boasting, spite and greed, would that be love?"

The Master said: "That is hard to do: I do not know that it is love."

3. The Master said: "A scholar who loves ease does not amount to a scholar."

4. The Master said: "Whilst the land keeps to the way, be fearless of speech and fearless in deed: when the land has lost the way, be fearless in deed but soft of speech."

5. The Master said: "A man of mind can always talk, but talkers are not always men of mind. Love is always bold, though boldness is found without love."

6. Nan-kung Kuo said to Confucius: "Yi[2] shot well, Ao pushed a boat overland; each died before his time. Yü and Chi toiled at their crops, and swayed all below heaven."

The Master did not answer.

But when Nan-kung Kuo had left, the Master said: "What a gentleman he is! How he honours mind!"

7. The Master said: "Gentlemen without love there

[1] The disciple Yüan Ssu.

[2] Yi was killed by his best pupil, who thought within himself, "In all the world Yi alone shoots better than I," and so he slew him.

may be, but the small man must always be a stranger to a love." BOOK XIV

8. The Master said: "Can he love who never tasks thee? Can he be faithful who never chides?"

9. The Master said: "The decrees were drafted by P'i Shen, criticised by Shih-shu, polished by the Foreign Minister Tzu-yü, and given the final touches by Tzu-ch'an of Tung-li."

10. Being asked what he thought of Tzu-ch'an, the Master said: "A kind-hearted man."

Asked what he thought of Tzu-hsi, the Master said: "Of him! What I think of him!"

Asked what he thought of Kuan Chung,[1] the Master said: "He was the man who drove the Po from the town of Pien and its three hundred households, to end his days on coarse rice, and no word of wrong could he find to say."

11. The Master said: "It is hard not to chafe at poverty, a light thing not to be proud of wealth."

12. The Master said: "Meng Kung-ch'o is more than fit to be steward to Chao or Wei, but is not fit to be minister of T'eng or Hsieh."

13. Tzu-lu asked what were a full-grown man.

The Master said: "The wisdom of Tsang Wu-chung, Kung-ch'o's lack of greed, Chuang of Pien's boldness, the skill of Jan Ch'iu, adorned with courtesy and music, might make a full-grown man."

"But now," he said, "who asks the like of a full-grown man? He that in sight of gain thinks of right; who when danger looms stakes his life; who forgets not, though the bond be old, the words of his daily life, might make a full-grown man."

[1] See note to Book III, § 22.

14. Speaking of Kung-shu Wen, the Master said to Kung-ming Chia: "Is it true that thy master does not speak, nor laugh, nor take a gift?"

Kung-ming Chia answered: "That is saying too much. My master only speaks when the time comes, so none tire of his speaking: he only laughs when he is merry, so none tire of his laugh: he only takes when it is right to take, so none tire of his taking."

"It may be so," said the Master; "but is it?"

15. The Master said: "When Tsang Wu-chung holding Fang asked Lu to appoint an heir, though he said that he was not forcing his king, I do not believe it."

16. The Master said: "Duke Wen of Chin was deep, but dishonest: Duke Huan of Ch'i was honest, but shallow."

17. Tzu-lu said: "When Duke Huan slew the young duke Chiu, Shao Hu died with him, but not Kuan Chung, was this not want of love?"[1]

The Master said: "Duke Huan gathered together the great vassals, without help of chariots of war, through the might of Kuan Chung. What can love do more? What can love do more?"

[1] Huan and Chiu were brothers, sons of the Duke of Ch'i. When the father died, their uncle seized the throne. To preserve the rightful heirs Shao Hu and Kuan Chung fled with Chiu to Lu, whilst Huan escaped to another state. The usurper having subsequently been murdered, Huan returned to Ch'i and secured the throne. He then required the Duke of Lu to kill his brother and deliver up to him Shao Hu and Kuan Chung. This was done. But on the way to Ch'i, Shao Hu cut his throat. Kuan Chung, on the other hand, took service under Duke Huan, became his Prime Minister, and raised the state to greatness (see note to Book III, § 22).

18. Tzu-kung said: "When Duke Huan slew the young duke Chiu, and Kuan Chung could not face death, and even became minister, surely he showed want of love?"

The Master said: "By Kuan Chung helping Duke Huan to bend the great vassals and tame all below heaven, folk have fared the better from that day to this. But for Kuan Chung our hair would hang down our backs our coats button to the left: or should he, like the ploughboy and his lass, their troth to keep, have drowned in a ditch, no man the wiser?"

19. The minister Hsien, once steward to Kung-shu Wen, went to audience of the duke together with Wen.

When the Master heard of this, he said: "He is rightly called Wen (Cultured)."

20. The Master spake of the wickedness of Ling, Duke of Wei.

K'ang[1] said: "If that be so, how does he escape ruin?"

Confucius answered: "With Chung-shu Yü in charge of the guests, the reader T'o in charge of the Ancestral Temple, and Wang-sun Chia in charge of the troops, how should he come to ruin?"

21. The Master said: "When speech is unblushing, words are hard to make good."

22. Ch'en Ch'eng murdered Duke Chien.[2]

Confucius bathed himself, went to court, and told

[1] Chi K'ang.

[2] B.C. 481, two years before the death of Confucius, who was not at the time in office. Chien was Duke of Ch'i, a state bordering on Lu. The three chiefs were the heads of the three great clans, all powerful in Lu.

 Duke Ai, saying: "Ch'en Heng has murdered his lord. Please punish him."

The duke said: "Tell the three chiefs."

Confucius said: "Following behind the ministers I dared not leave this untold; but the prince says, 'Tell the three chiefs.'"

He told the three chiefs. It was vain.

Confucius said: "Following behind the ministers I dared not leave this untold."

23. Tzu-lu asked how to serve the king.

The Master said: "Never cheat him: withstand him to the face."

24. The Master said: "A gentleman's life leads upwards; the small man's life leads down."

25. The Master said: "Men of old learned for their own sake: the men of to-day learn for show."

26. Ch'ü Po-yü sent an envoy to Confucius.

As they sat together, Confucius asked him: "What does your lord do?"

He answered: "My lord wishes to make his faults fewer, and cannot."

When the envoy had left, the Master said: "An envoy, an envoy indeed!"

27. The Master said: "When not in office discuss not policy."

28. Tseng-tzu said: "A gentleman in his thoughts does not outstep his place."

29. The Master said: "A gentleman is shamefast of speech: his deeds go further."

30. The Master said: "In three ways I fall short of a gentleman. Love is never troubled; wisdom has no doubts; courage is without fear."

Tzu-kung replied: "That is what ye say, Sir."

31. Tzu-kung would liken this man to that.

The Master said: "What talents Tz'u has! Now I have no time for this."

32. The Master said: "Sorrow not at being unknown: sorrow for thine own shortcomings."

33. The Master said: "Not to expect falsehood, nor look for mistrust, and yet to forestall them, shows worth in a man."

34. Wei-sheng Mou said: "How dost thou still find roosts to roost on, Ch'iu, unless by wagging a glib tongue?"

Confucius answered: "I dare not wag a glib tongue; but I hate stubbornness."

35. The Master said: "A steed is not praised for his strength, but praised for his mettle."

36. One said: "To mete out good for evil, how were that?"

"And how would ye meet good?" said the Master. "Meet evil with justice: meet good with good."

37. The Master said: "Alas! no man knows me!"

Tzu-kung said: "Why do ye say, Sir, that no man knows you?"

The Master said: "Never murmuring against Heaven, nor finding fault with men; learning from the lowest, cleaving the heights. I am known but to one, but to Heaven."

38. Liao, the duke's uncle, spake ill of Tzu-lu to Chi-sun.[1]

Tzu-fu Ching-po told this to Confucius, saying: "My lord's mind is surely being led astray by the

[1] The head of the Chi clan, in whose service Tzu-lu was.

 duke's uncle, but strength is yet mine to expose his body in the market-place."

The Master said: "The doom has fallen if truth is to triumph, and fallen if truth is to fail. What can duke's uncle, Liao, do against doom?"

39. The Master said: "Men of worth shun the world; the next best shun the land. Then come those who go at a look, then those who go at words."

40. The Master said: "Seven men did so."

41. Tzu-lu spent a night at Shih-men.

The gate-keeper asked him: "Whence comest thou?"

"From Confucius," he answered.

"The man who knows it is vain, yet cannot forbear to stir?" said the gate-keeper.

42. When the Master was chiming his sounding stones in Wei, a basket-bearer said, as he passed the door: "His heart is full, who chimes those stones!" But then he said: "For shame! What a tinkling sound! If no one heed thee, have done!

'Wade the deep places,
Lift thy robe through the shallows.' "

The Master said: "Where there's a will, that is nowise hard."

43. Tzu-chang said: "What does the book mean by saying that Kao-tsung,[1] in his mourning shed, did not speak for three years?"

The Master said: "Why pick out Kao-tsung? Men of old were all thus. When the king died the hundred officers did each his duty, and hearkened to the chief minister for three years."

[1] An emperor of the house of Yin.

44. The Master said: "When those above love courtesy, the people are easy to lead." *BOOK XIV*

45. Tzu-lu asked, What makes a gentleman?

The Master said: "To be bent on becoming better."

"Is that all?" said Tzu-lu.

"By becoming better to bring peace to men."

"And is that all?"

"By becoming better to bring peace to all folk," said the Master. "By becoming better to bring peace to all folk, for this even Yao and Shun pined."

46. Yüan Jang awaited the Master squatting.

"Unruly when young, unmentioned as man, undying when old, spells good-for-nothing!" said the Master, and hit him on the leg with his staff.

47. When a lad from the village of Ch'üeh was made message-bearer, some one asked, saying: "Is it for the progress he is making?"

The Master said: "I have seen him sitting in a man's seat, seen him walking abreast of his elders. He does not seek to improve, his wish is quickly to be a man."

BOOK XV 1. Ling, Duke of Wei, asked Confucius about the line of battle.

Confucius answered: "Of temple business I have heard somewhat: I have not learnt warfare."

On the morrow he went his way.

In Ch'en grain ran out. His followers grew too ill to rise. Tzu-lu could not hide his anger.

"Has a gentleman to face misery too?" he said.

"A gentleman may certainly have to face misery," said the Master. "The small man in misery falls to crime."

2. The Master said: "Dost thou not think, Tz'u,[1] that I am a man who has learnt much and thought it over?"

"Yes," he answered: "is it not so?"

"No," said the Master. "I string all into one."

3. The Master said: "Yu,[2] how few understand the mind!"

4. The Master said: "To rule doing nothing, that was Shun's way. What is there to do? Self-respect and a kingly look are all."

5. Tzu-chang asked how to get on with men.

The Master said: "Be faithful and true of word; plain and lowly in thy walk; thou wilt get on even in tribal lands. If thy words be not faithful and true, thy

[1] Tzu-kung.

[2] Tzu-lu: believed to have been said to him on the occasion mentioned above in Book xv, § 1.

walk plain and lowly, wilt thou get on, even in thine own town? Standing, see these words ranged before thee; driving, see them written upon the yoke. Then thou wilt get on." *BOOK XV*

Tzu-chang wrote them upon his girdle.

6. The Master said: "Straight indeed was the historian Yü! Like an arrow whilst the land kept the way, and like an arrow when the land lost the way! What a gentleman was Ch'ü Po-yü! Whilst the land kept the way he took office, and when the land fell from the way he rolled himself up in thought."

7. The Master said: "To keep silence to him that has ears to hear is to spill the man. To speak to a man without ears to hear is to spill thy words. Wisdom spills neither man nor word."

8. The Master said: "A high will, or a loving heart, will not seek life at cost of love. To fulfil love they will kill the body."

9. Tzu-kung asked how to attain to love.

The Master said: "A workman bent on good work must first sharpen his tools. In the land that is thy home, serve those that are worthy amongst the great and make friends with scholars that love."

10. Yen Yüan asked how to rule a kingdom.

The Master said: "Follow the Hsia seasons; drive in the chariot of Yin; wear the head-dress of Chou; take for music the Shao and its dance. Banish the strains of Cheng, and shun a glib speaker; for the strains of Cheng are wanton and glib speakers are dangerous."

11. The Master said: "Without thought for far off things, there will be worries near at hand."

BOOK XV 12. The Master said: "It is finished! I have seen no one who loves mind as he loves looks!"

13. The Master said: "Did not Tsang Wen filch his post? He knew the worth of Liu-hsia Hui,[1] and did not stand by him."

14. The Master said: "By asking much of self and little of other men ill feeling is done away."

15. The Master said: "Unless a man ask, 'Will this help? will that help?' I know not how to help him."

16. The Master said: "When all day long there is no talk of right, and little wiles find favour, the company is in hard case."

17. The Master said: "A gentleman makes right his base. Done with courtesy, spoken with deference, rounded with truth, right makes a gentleman."

18. The Master said: "A gentleman is vexed by his want of talent; to live unknown does not vex him."

19. The Master said: "A gentleman fears lest his name should be no more heard when life is done."

20. The Master said: "A gentleman looks within; the small man looks unto others."

21. The Master said: "A gentleman is firm, not quarrelsome; a friend, not a partisan."

22. The Master said: "A gentleman does not raise

[1] Another of these *seigneurs du temps jadis* who is more to us than a dim shadow, still living on in the pages of Mencius. There we learn that "He was not ashamed of a foul king, nor scorned a small post. He hid not his worth in office, but held his own way. Dismissal did not vex him; want did not make him sad. If thrown together with countrymen he felt so much at ease that he could not bear to leave them. 'Thou art thou,' he said, 'and I am I. Standing beside me with shoulders bare, or body naked, how canst thou defile me?' (V. B. 1). When pressed to stay, he stayed; for he set no store on going" (II. A. 9).

a man for his words, nor spurn the speech for the man." *BOOK XV*

23. Tzu-kung asked: "Can one word cover the whole duty of man?"

The Master said: "Fellow-feeling, perhaps. Do not do unto others what thou wouldst not they should do unto thee."

24. The Master said: "Of the men that I meet, whom do I cry down? whom do I flatter? Or if I flatter, it is after trial. Because of this people three lines of kings walked a straight path."

25. The Master said: "Even in my time an historian would leave a gap in his text, a man with a horse would lend him to others to ride. To-day it is so no more."

26. The Master said: "Cunning words confound the mind: petty impatience confounds great projects."

27. The Master said: "The hatred of the many must be looked into: the friendship of the many must be looked into."

28. The Master said: "The man can exalt the truth: truth cannot exalt the man."

29. The Master said: "The fault is to cleave to a fault."

30. The Master said: "In vain have I spent in thought whole days without food, whole nights without sleep! Learning is better."

31. The Master said: "A gentleman aims at truth; he does not aim at food. Sow, and thy lot may be hunger; learn, and thy lot may be pay; but a gentleman's thoughts are on truth, he takes no thought for poverty."

32. The Master said: "What wisdom has won will be lost again, unless love hold it fast. Wisdom to understand and love to hold fast, without dignity of bearing,

BOOK XV will go unhonoured. Wisdom to understand, love to hold fast and dignity of bearing are incomplete, without courteous ways."

33. The Master said: "A gentleman has no small knowledge, but can undertake big things: the small man can undertake nothing big, but has knowledge of small things."

34. The Master said: "Love is more to the people than fire and water. I have seen men come to their death by fire and water: I have seen no man that love brought to his death."

35. The Master said: "In love's battle yield not to an army."

36. The Master said: "A gentleman is consistent, not changeless."

37. The Master said: "A servant of the king honours his work and ranks food after."

38. The Master said: "Learning knows no rank."

39. The Master said: "Mingle not in projects with men whose ways are not thine."

40. The Master said: "The whole end of speech is to be understood."

41. When the Music-master Mien was presented, the Master, on coming to the steps, said: "Here are the steps." On coming to the mat, the Master said: "Here is the mat." When all were seated, the Master told him: "Such an one is here, and such an one is here."

After the music-master had left, Tzu-chang said: "Is this the way to speak to a music-master?"

The Master said: "Surely it is the way to help a music-master."[1]

[1] The man being blind, like most musicians in the East.

§ XVI

1. The Chi was about to make war on Chuan-yü.[1] *BOOK XVI*

Jan Yu and Chi-lu,[2] being received by Confucius, said to him: "The Chi is going to deal with Chuan-yü."

Confucius said: "After all, Ch'iu,[3] are ye not in the wrong? The kings of old made Chuan-yü lord of Tung Meng.[4] It is, besides, within the borders of the kingdom and a vassal state. How can ye make war upon it?"

Jan Yu said: "Our lord wishes it. We, his two ministers, are both against it."

Confucius said: "Ch'iu, Chou Jen had a saying, 'If thy strength will serve, go forward in the ranks. If not, stand still.' Who would take to help him one that is no stay in danger, no support in falling? Moreover, what thou sayest is wrong. If a tiger or a buffalo escapes from the pen, if tortoiseshell or jade is broken in its case, who is at fault?"

Jan Yu said: "But Chuan-yü is strong, and close to Pi;[5] if we do not take it now, it will bring sorrow in after times on our sons and grandsons."

"Ch'iu," said Confucius, "a gentleman hates instead of saying 'I want it' to prate of how he needs must.

1 A small feudatory state of Lu.

2 Tzu-lu. He and Jan Yu were at the time in the service of the Chi.

3 Jan Yu.

4 A mountain in Chuan-yü. The ruler of that state, having received from the emperor the right to sacrifice to its mountains, had some measure of independence, though the state was feudatory to Lu, and within its borders.

5 A town belonging to the Chi.

BOOK XVI I have heard that fewness of men does not vex a king or a chief, but unlikeness of lot vexes him. Poverty does not vex him, but want of peace vexes him. If wealth were even, none would be poor. In harmony is number: peace prevents a fall. Thus, if far off tribes will not bend, win them by caring for learning and goodness; and when they come in, give them peace. But now, when far off tribes will not bend, ye two, helpers of your lord, cannot win them. The kingdom is rent asunder and ye are too weak to ward it. Yet inside the land ye purpose to stir up spear and shield! I fear the sorrows of Chi's grandsons will not rise in Chuan-yü: they will rise within the palace wall."

2. Confucius said: "When the way is kept below heaven, courtesy, music, and punitive wars flow from the Son of Heaven. When the way is lost below heaven, courtesy, music, and punitive wars flow from the big vassals. When they flow from the big vassals they will rarely last for ten generations. When they flow from the great ministers they will rarely last for five generations. When courtiers sway a country's fate, they will rarely last for three generations. When the way is kept below heaven power does not lie with the great ministers. When the way is kept below heaven common men do not argue."

3. Confucius said: "For five generations its income has passed from the ducal house;[1] for four generations power has lain with the great ministers: and humbled, therefore, are the sons and grandsons of the three Huan."

4. Confucius said: "There are three friends that do

[1] Of Lu.

good, and three friends that do harm. The friends that do good are a straight friend, a sincere friend, and a friend who has heard much. The friends that do harm are a friend who is given to show, a friend who is fond of flattery and a friend with a glib tongue."

5. Confucius said: "There are three joys that do good, and three joys that do harm. The joys that do good are joy in dissecting courtesy and music, joy in speaking of the good in men, and joy in a number of worthy friends. The joys that do harm are joy in pomp, joy in roving, and joy in the joys of the feast."

6. Confucius said: "Men who wait upon princes fall into three mistakes. To speak before the time has come is rashness. Not to speak when the time has come is secrecy. To speak heedless of looks is blindness."

7. Confucius said: "A gentleman has three things to guard against. In the days of thy youth, ere thy strength is steady, beware of lust. When manhood is reached, in the fulness of strength, beware of strife. In old age, when thy strength is broken, beware of greed."

8. Confucius said: "A gentleman holds three things in awe. He is in awe of Heaven's doom: he is in awe of great men: he is awed by the speech of the holy.

"The small man knows nothing of the doom of Heaven, and holds it not in awe. He is saucy towards the great, and of the speech of the holy he makes his game."

9. Confucius said: "The best men are born wise. Next come those who grow wise by learning: then those who learn from toil. Those who do not learn from toil are the lowest of the people."

10. Confucius said: "A gentleman has nine aims:

BOOK XVI To see clearly; to understand what he hears; to be warm in manner, dignified in bearing, faithful of speech, keen at work; to ask when in doubt; in anger to think of difficulties; and in sight of gain to think of right."

11. Confucius said: "In sight of good to be filled with longing; to look on evil as scalding to the touch: I have seen such men, I have heard such words.

"To dwell apart and search the will; to unriddle truth by righteous life: I have heard these words, but seen no such men."

12. Ching, Duke of Ch'i, had a thousand teams of horses; but the people, on his death day, found nought in him to praise. Po-yi[1] and Shu-ch'i starved at the foot of Shou-yang, and to this day the people praise them.

Is not this the clue to that?

13. Ch'en K'ang[2] asked Po-yü:[3] "Apart from us, have ye heard aught, Sir?"

He answered: "Once as my father stood alone and I sped across the hall, he said to me: 'Art thou learning poetry?' I answered, 'No.' 'Who does not learn poetry,' he said, 'has no hold on words.' I withdrew and learnt poetry.

"Another day as he stood alone and I sped across the hall, he said to me: 'Art thou learning courtesy?' I answered, 'No.' 'Who does not learn courtesy,' he said, 'loses all foothold.' I withdrew and learnt courtesy. These two things I have heard."

Ch'en K'ang withdrew and cried gladly: "I asked one thing and get three! I hear of poetry: I hear of

[1] See note to Book v, § 22. [2] The disciple Tzu-ch'in.
[3] Confucius' son.

courtesy: and I hear, too, that a gentleman keeps aloof
from his son."

14. A king speaks of his wife as "my lady." She calls herself "handmaid." Her subjects call her "our royal lady." Speaking to foreigners they say, "our little queen." Foreigners also call her "the royal lady."

§ XVII

OK XVII 1. Yang Huo[1] wished to see Confucius. Confucius did not visit him. He sent Confucius a sucking pig. Confucius chose a time when he was out, and went to thank him. They met on the road.

He said to Confucius: "Come, let us speak together. To cherish a gem and undo the kingdom, is that love?"

"It is not," said Confucius.

"To be fond of power and let each chance of office slip, is that wisdom?"

"It is not," said Confucius.

"The days and months go by; the years do not tarry for us."

"True," said Confucius; "I must take office."

2. The Master said: "Men are near to each other by nature: the lives they lead sunder them."

3. The Master said: "Only the wisest and the stupidest of men never change."

4. As the Master drew near to Wu-ch'eng[2] he heard sounds of lute and song.

"Why use an ox-knife to kill a fowl?" said the Master, with a pleased smile.

Tzu-yu answered: "Master, I have heard you say of yore: 'A gentleman who has conned the truth will love mankind; small folk who have conned the truth are easy to rule.'"

[1] The all-powerful, unscrupulous minister of the Chi.

[2] A very small town, of which the disciple Tzu-yu was governor.

"My two or three lads," said the Master, "Yen[1] is right. I spake before in play." *BOOK XVII*

5. Kung-shan Fu-jao[2] held Pi in rebellion. He summoned the Master, who fain would have gone.

Tzu-lu said in displeasure: "This cannot be, Why must ye go to Kung-shan?"

The Master said: "This lord summons me, and would that be all? Could I not make an Eastern Chou[3] of him that employed me?"

6. Tzu-chang asked Confucius, What is love?

"Love," said Confucius, "is to mete out five things to all below heaven."

"May I ask what they are?"

"Modesty and bounty," said Confucius, "truth, earnestness, and kindness. Modesty escapes insult; bounty wins the many; truth gains men's trust; earnestness brings success; kindness makes men work."

7. Pi Hsi summoned the Master, who fain would have gone.

Tzu-lu said: "Master, I have heard you say of yore: 'Where the man in very self does evil, a gentleman will not go.' Pi Hsi holds Chung-mou in rebellion: how, Sir, could ye join him?"

"Yes, I said so," answered the Master. "But is not a thing called hard that cannot be ground thin; white, if steeping will not turn it black? and am I a gourd? can I hang without eating?"

[1] Tzu-yu.

[2] Steward of the Chi and a confederate of Yang Huo.

[3] A kingdom in the east to match Chou in the west, the home of Kings Wen and Wu.

BOOK XVII 8. The Master said: "Hast thou heard the six words, Yu,[1] or the six they sink into?"

He answered: "No."

"Sit down that I may tell thee. The thirst for love, without love of learning, sinks into simpleness. Love of wisdom, without love of learning, sinks into presumption. Love of truth, without love of learning, sinks into cruelty. Love of straightness, without love of learning, sinks into harshness. Love of daring, without love of learning, sinks into turbulence. Love of strength, without love of learning, sinks into oddity."

9. The Master said: "My little children, why do ye not learn poetry? Poetry would ripen you; teach you insight, friendliness, and forbearance; show you first your duty to your father, then your duty to the king; and would teach you the names of many birds and beasts, plants and trees."

10. The Master said to Po-yü:[2] "Hast thou done the Chou-nan[3] and Shao-nan?[3] Who has not done the Chou-nan and Shao-nan is as a man standing with his face to the wall."

11. The Master said: "'Courtesy, courtesy,' is the cry: but are jade and silk the whole of courtesy? 'Harmony, harmony,' is the cry: but are bells and drums the whole of harmony?"

12. The Master said: "A fierce outside and a weak core, is it not like a paltry fellow, like a thief who crawls through a hole in the wall?"

13. The Master said: "The smug townsman is the mind's bane."

[1] Tzu-lu. [2] His son.

[3] The first two books of the "Book of Poetry."

14. The Master said: "To proclaim each truth, as soon as learned to the highwayside, is to lay waste the mind." *BOOK XVII*

15. The Master said: "How can one serve the king with a low colleague, itching to get what he wants, trembling to lose what he has? This trembling to lose what he has may lead him anywhere."

16. The Master said: "Men of old had three failings, which have, perhaps, died out to-day. Ambitious men of old were not nice: ambitious men to-day are unprincipled. Masterful men of old were rough: masterful men to-day are quarrelsome. Simple men of old were straight: simple men to-day are false. That is all."

17. The Master said: "Cunning words and fawning looks are seldom seen with love."

18. The Master said: "I hate the ousting of scarlet by purple. I hate the strains of Cheng, confounders of sweet music. I hate a sharp tongue, the ruin of kingdom and home."

19. The Master said: "I long for silence."

Tzu-kung said: "If ye, Sir, were silent, what would your little children have to tell?"

The Master said: "Does Heaven speak? The seasons four run on, and all things multiply. Does Heaven speak?"

20. Ju Pei wished to see Confucius. Confucius pleaded sickness; but as the messenger left his door, Confucius took a lute and sang, so that he should hear.

21. Tsai Wo[1] asked about the three years' mourning. He thought one enough.

[1] A disciple.

 "If for three years gentlemen forsake courtesy, courtesy will suffer. If for three years they forsake music, music will decay. The old grain passes away, the new grain grows up; the round of woods for the fire-drill is ended in one year."

The Master said: "Feeding on rice, clad in brocade, wouldst thou feel at peace?"

"I should," he answered.

"Then do what gives thee peace. A gentleman, when in mourning, finds no pleasure in sweets, he has no ear for music, he is not at peace in his home. Therefore he gives these up. But since they give thee peace, keep them."

When Tsai Wo had left, the Master said: "A man without love! At the age of three a child first leaves his father's and mother's arms, and three years' mourning is the mourning of all below heaven. But did Yü[1] have for three years the love of his father and mother?"

22. The Master said: "Bad it is when a man eats his fill all day, and has nought to task the mind! Could he not play at chequers? Even that were better."

23. Tzu-lu said: "Does a gentleman honour daring?"

The Master said: "For a gentleman right comes first. A gentleman with daring and no feeling for right turns rebel; a small man with daring and no feeling for right turns robber."

24. Tzu-kung said: "Does a gentleman also hate?"

"He does," said the Master. "He hates the sounding of evil deeds; he hates men of low estate who slander their betters; he hates daring without courtesy; he hates stiff-necked courage matched with blindness."

[1] Tsai Wo.

"And Tz'u,"[1] he said, "dost thou hate too?"

"I hate those who mistake spying for wisdom. I hate those who take want of deference for courage. I hate evil speaking, cloaked as honesty."

25. The Master said: "Only girls and servants are hard to train. Draw near to them, they grow unruly; hold them off, they pay you with spite."

26. The Master said: "When a man of forty is hated, it will be so to the end."

[1] Tzu-kung.

§ XVIII

1. The lord of Wei[1] went into exile, the lord of Chi[1] became a slave, Pi-kan[1] died for his reproofs.

Confucius said: "In three of the Yin there was love."

2. When Liu-hsia Hui[2] was judge he was thrice dismissed.

Men said: "Why not leave, Sir?"

He answered: "If I walk straight and serve men, whither shall I go and not be thrice dismissed? To walk crooked and serve men, what need to leave the land of my father and mother."

3. Ching, Duke of Ch'i, speaking of how to treat Confucius, said: "I could not treat him as I do the Chi. I should set him between Chi and Meng."

"I am old," he said: "I have no use for him."

Confucius went his way.

4. The men of Ch'i[3] sent a gift of singing girls. Chi Huan accepted them. For three days no court was held.

Confucius went his way.

5. Chieh-yü, the mad-head of Ch'u, as he passed Confucius sang:

"Phœnix, bright phœnix,
    Thy glory is ended!
Think of to-morrow:
    The past can't be mended.
Up and away!
The Court is to-day
    With danger attended."

[1] Kinsman of Chou, the last tyrannical emperor of the house of Yin.
[2] See note to Book xv, § 13.
[3] B.C. 497. The turning point in Confucius' career. Sorrowfully the Master left office and his native land and went forth to twelve years of wandering in exile.

Confucius alighted and fain would have spoken with him. But hurriedly he made off: no speech was to be had of him. BOOK XVIII

6. Ch'ang-chü and Chieh-ni were working together in the fields. Confucius, as he passed by, sent Tzu-lu to ask after a ford.

Ch'ang-chü said: "Who is that holding the reins?"

"K'ung Ch'iu,"[1] answered Tzu-lu.

"What, K'ung Ch'iu of Lu?"

"The same," said Tzu-lu.

"He knows the ford," said Ch'ang-chü.

Tzu-lu asked Chieh-ni.

"Who are ye, sir?" he answered.

"I am Chung Yu."

"The disciple of K'ung Ch'iu of Lu?"

"Yes," said Tzu-lu.

"Seething and boiling is all below heaven," answered Chieh-ni, "what man can guide it? Rather than follow a master who shuns persons, why not follow a master who shuns the world?"

And he went on hoeing without stop.

Tzu-lu went his way and told the Master, whose face fell as he said: "Can I herd with birds and beasts? Whom but these men can I take as fellows? And if the way were kept below heaven, I should not need to bring men back to it."

7. Tzu-lu having fallen behind met an old man bearing a basket on his staff.

Tzu-lu asked him: "Have ye seen the Master, Sir?"

The old man answered: "Thy four limbs are idle, thou canst not sort the five seeds; who is thy Master?"

[1] Confucius.

 And planting his staff in the ground, he began weeding.

Tzu-lu bowed and stood before him.

He kept Tzu-lu for the night, killed a fowl, prepared millet, feasted him, and presented his two sons.

On the morrow Tzu-lu went his way and told the Master.

The Master said: "He is a hermit."

He sent Tzu-lu back to see him; but when he got there the man had gone.

Tzu-lu said: "Not to take office is wrong. If the ties of old and young are binding, why should the claim of king on minister be set aside? Wishing to keep his person clean he confounds great duties. A gentleman takes office to uphold the right, though he knows himself that the way will not be kept."

8. Po-yi, Shu-ch'i, Yü-chung, Yi-yi, Chu-chang, Liu-hsia Hui and Shao-lien were men who fled the world.

The Master said: "Po-yi[1] and Shu-ch'i would not bend the will, or shame the body.

"We can but say that Liu-hsia Hui[2] and Shao-lien bent the will and shamed the body. Their words were at one with duty; their deeds at one with our hopes.

"We may say of Yü-chung and Yi-yi that they lived in hiding, but let their words run free. They were clean in person: their retreat was timely.

"But I am unlike all of these: I know not 'must' or 'must not.'"

9. Chih, the chief Musical Conductor, went to Ch'i; Kan, the Conductor at the second meal, went to Ch'u;

[1] See note to Book v, § 22. [2] See note to Book xv, § 13.

Liao, the Conductor at the third meal, went to Ts'ai; *BOOK XVIII*
Chüeh, the Conductor at the fourth meal, went to Ch'in. The drum master Fang-shu crossed the river; the tambourine master Wu crossed the Han; Yang, the assistant Bandmaster, and Hsiang, who played the sounding stones, crossed the sea.

10. The Duke of Chou[1] said to the Duke of Lu:[2] "A prince does not forsake kinsmen, nor offend great vassals by neglect. An old hand he will not cast off unless he have big cause. He expects all things of no man."

11. Chou had eight officers: Po-ta and Po-kuo, Chung-tu and Chung-hu, Shu-yeh and Shu-hsia, Chi-sui and Chi-kua.

[1] See note to Book VII, § 5.

[2] His son.

§ XIX

OK XIX 1. Tzu-chang said: "A scholar who will stake his life when danger looms, who in sight of gain thinks of right, whose thoughts at worship turn to reverence, and in mourning turn to grief, will pass muster."

2. Tzu-hsia said: "A mind that has not been broadened, a faith that is not honest; can they be said to be, or said not to be?"

3. The disciples of Tzu-hsia asked Tzu-chang about friendship.

Tzu-chang said: "What does Tzu-hsia say?"

They answered: "Tzu-hsia says: 'Cling to worthy friends; push the unworthy away.'"

Tzu-chang said: "I was taught otherwise. A gentleman honours worth, and bears with the many. He applauds goodness, and pities weakness. Am I a man of great worth, what could I not bear with in men? Am I a man without worth, men will push me away. Why should I push others away?"

4. Tzu-hsia said: "In a small path even, there must be things worth seeing; but a gentleman does not follow one, for fear that when far on he may get bogged."

5. Tzu-hsia said: "He who daily remembers his failings and each month forgets nothing won may be said to love learning indeed!"

6. Tzu-hsia said: "Through wide learning and singleness of aim, through keen questions and searchings of heart we come to love."

7. Tzu-hsia said: "To learn their trade, apprentices

work in a shop: by learning, a gentleman reaches the truth." *BOOK XIX*

8. Tzu-hsia said: "The small man must always gloss his faults."

9. Tzu-hsia said: "A gentleman alters thrice. Seen from afar he looks stern: as we draw near, he thaws: but his speech when heard is sharp."

10. Tzu-hsia said: "A gentleman lays no burdens on the people until they trust him. If they do not trust him they would think him cruel. Until he is trusted he does not chide. If he is not trusted it would seem fault-finding."

11. Tzu-hsia said: "If we keep within the bounds of honour, we may step to and fro through propriety."

12. Tzu-yu said: "The disciples, the little sons of Tzu-hsia, can sprinkle and sweep, attend and answer, come in and go out; but what can come of branches without root?"

When Tzu-hsia heard this, he said: "Yen Yu[1] is wrong. In the lore of a gentleman, if we teach one thing first, must we tire ere the next is reached? Thus plants and trees differ in size. Should the lore of a gentleman bewilder him? To learn it, beginning and end, only the holy are fit."

13. Tzu-hsia said: "A servant of the crown should give his spare strength to learning. A scholar with his spare strength should serve the crown."

14. Tzu-yu said: "Mourning should stretch to grief, and no further."

15. Tzu-yu said: "My friend Chang[2] can do things that are hard, but he is empty of love."

[1] Tzu-yu. [2] Tzu-chang.

OK XIX 16. Tseng-tzu said: "So magnificent is Chang that at his side it is hard to do as love bids."

17. Tseng-tzu said: "I have heard the Master say: 'Man never shows what is in him unless when mourning one dear to him.'"

18. Tseng-tzu said: "I have heard the Master say: 'In all else we may be as good a son as Meng Chuang, but in not changing his father's ministers, or his father's rule, he is hard to rival.'"

19. The Meng[1] made Yang Fu[2] criminal judge, who asked Tseng-tzu about his duties.

Tseng-tzu said: "Those above have lost their way, the people have long been distraught. When thou dost get at the heart of a crime, be moved to pity, not puffed with joy."

20. Tzu-kung said: "The wickedness of Chou[3] was not so great. Then let kings beware of dwelling in a sink where the filth of all below heaven gathers together!"

21. Tzu-kung said: "A king's faults are like the darkening of sun or moon. The fault is seen of all, and when he breaks free all men admire."

22. Kung-sun Ch'ao of Wei asked Tzu-kung: "Where did Chung-ni[4] get his learning?"

Tzu-kung said: "The lore of Wen[5] and Wu[5] has not sunk to earth. It lives in men: the big in big men, the small in small men. No man is empty of the lore of Wen and Wu. How should the Master not learn it? What need had he for a set teacher?"

1 The chief of the Meng clan, powerful in Lu.

2 A disciple of Tseng-tzu.

3 The foul tyrant, last of the house of Yin.

4 Confucius.

5 See Introduction.

23. Shu-sun Wu-shu,[1] talking to some lords at court, said: "Tzu-kung is of more worth than Chung-ni."[2]

Tzu-fu Ching-po told this to Tzu-kung.

Tzu-kung said: "This is like the palace wall. My wall reaches to the shoulder. Peeping over one sees the goodly home within. The Master's wall is many fathoms high. Unless he get in by the gate no man can see how fair are the Ancestral Temples, how rich their hundred officers. And if but few gain the gate, does not my lord too speak as he ought?"

24. Shu-sun Wu-shu cried down Chung-ni.

Tzu-kung said: "It is labour lost. Chung-ni cannot be cried down. The greatness of other men is a hillock over which one yet may leap. Chung-ni is the sun or moon that none can overleap. To cut himself off, though a man were willing, how would it hurt the sun or moon? That he knows not his own measure would only be seen the better!"

25. Ch'en Tzu-ch'in[3] said to Tzu-kung: "Sir, you humble yourself. In what way is Chung-ni your better?"

Tzu-kung said: "By one word a gentleman shows his wisdom, by one word his want of wisdom. Words are not to be lightly spoken. None can come up to the Master, as heaven is not to be climbed by steps. Had the Master power in the land, the saying would come true: 'He sets them up and men stand; he guides them and they follow; he brings peace and men come; he moves them and they are at one. Honoured in life, he is mourned when dead!' Who can come up to him?"

[1] Head of the Meng clan. [2] Confucius.

[3] The disciple Tzu-ch'in.

§ XX

BOOK XX 1.[1] Yao said: "Hail to thee, Shun! The number that the Heavens are telling falls on thee. Keep true hold of the golden mean. Should there be stress or want within the four seas, the gift of Heaven will pass for ever."

Shun laid the same commands on Yü.

T'ang said: "I, Thy little child Li, make bold to offer this black steer, and make bold to proclaim before Thee, Almighty Lord, that I dare not forgive sin, nor hold down Thy servants. Search them, oh Lord, in Thine heart. If I in person sin, lay it not to the ten thousand homesteads. If the ten thousand homesteads sin, the sin is on my head."

Chou bestowed great gifts, and good men grew rich.

"Loving hearts are better than men that are near of kin. All the people throw the blame upon me alone."[2]

He saw to weights and measures, revised the laws and brought back broken officers. On all sides order reigned. He gave life to fallen kingdoms and restored fiefs that had fallen in. He called forth men from hiding. All hearts below heaven turned to him. The people's food, burials and worship he held to be of weight. His bounty gained the many; his truth won

[1] This chapter shows the principles on which China was governed in ancient days. Yao and Shun were the legendary founders of the Chinese Empire. Yü, T'ang, and Chou were the first emperors of the houses of Hsia, Shang, and Chou, which had ruled China up to the time of Confucius.

[2] Said by King Wu (Chou). The people blamed him for not dethroning at once the infamous tyrant Chou Hsin.

the people's trust; his earnestness brought success; his justice made men glad. *BOOK XX*

2. Tzu-chang asked Confucius: "How should men be governed?"

The Master said: "He who would govern men must honour the five things fair and spurn the four things evil."

Tzu-chang said: "What are the five things fair?"

The Master said: "A gentleman is kind, but not wasteful; he burdens, but does not embitter; he is covetous, not sordid; high-minded, not proud; he is awesome, not fierce."

Tzu-chang said: "What is meant by kindness without waste?"

The Master said: "To further what furthers the people, is not that kindness without waste? If burdens be sorted to strength, who will grumble? To covet love and get love, is that sordid? Few or many, small or great, all is one to a gentleman: he dare not slight any man. Is not this to be high-minded and not proud? A gentleman straightens his robe and cap, and settles his looks. He is stern, and men look up to him with dread. Is not this to be awesome and not fierce?"

Tzu-chang said: "What are the four things evil?"

The Master said: "To leave untaught and then kill is cruelty: not to give warning and to expect things done is tyranny: to give careless orders, and be strict when the day comes is robbery: to be stingy in rewarding men is littleness."

3. The Master said: "The man who is blind to doom can be no gentleman. Without a knowledge of courtesy we must want foothold. Without a knowledge of words we can have no knowledge of men."

INDEX

The Index has been reprinted word for word from the first edition, whilst the book itself has been revised. There are therefore slight differences here and there between the two.

(Aspirated and unaspirated letters have been treated as different letters. The aspirated letter follows immediately the unaspirated; e.g. *t'a* comes after *tung*.)

Ai, Duke of Lu, name Chiang, reigned B.C. 494–68; ii. 19, asks how to make his people loyal; iii. 21, asks Tsai Wo about the shrines to guardian spirits; vi. 2, asks which disciples are fond of learning; xii. 9, asks what to do in this year of dearth; xiv. 22, does not avenge the murder of Duke of Ch'i.

Ao, xiv. 6, a man of the Hsia dynasty famous for his strength.

Chang, xix. 15, 16 = Tzu-chang, whom see.

Chao, vi. 14, Prince of Sung, his beauty.

Chao, Duke of Lu, reigned B.C. 541–10; vii. 30 (and note), the Master deems him well bred.

Chao, one of the great families that governed the state of Chin; xiv. 12, Meng Kung-ch'o, fit to be steward of.

Chao-nan, xvii. 10, the first book of the "Book of Poetry," a collection of old Chinese songs.

Cheng, a state of ancient China; xv. 10, its wanton music; xvii. 18, its strains confound sweet music.

Chi, or *Chi-sun*, one of the three great houses of Lu, who had grasped all power in the state. The others were Meng-sun and Shu-sun. They were all descended from Duke Huan by a concubine.

Chi, the Chi, head of the Chi clan, first Chi Huan and then Chi K'ang; iii. 1, had eight rows of dancers in his hall; iii. 6, worshipped on Mount T'ai; vi. 7, wishes to make Min Tzu-ch'ien governor of Pi; xi. 16, richer than the Duke of Chou; xiii. 2, Chung-kung is his steward; xvi. 1, is about to chastise Chuan-yü; xviii. 3, Ching, Duke of Ch'i, would set him above Confucius.

Chi, xiv. 6 = Hou Chi, director of husbandry under the Emperor Yao, and ancestor of the Chou dynasty.

Chi, iii. 9, a small state.

Chi, xviii. 1, another small state. Lord of Chi: an uncle of the tyrant Chou, last of the Yin dynasty. He was imprisoned for chiding the emperor, and to escape death feigned madness.

Chi Huan, head of the Chi clan + B.C. 491; xviii. 4, accepts singing girls from Ch'i.

Chi-kua, xviii. 11, an officer of Chou.

Chi K'ang, of the great house of Chi of Lu, succeeded Chi Huan as chief, B.C. 491 (*see* note to xii. 17); ii. 20, told how to make the people respectful, faithful, and willing; vi. 6, asks whether certain disciples were fit for power; x. 11, presents the Master with medicine; xi. 6, asks which disciples were fond of learning; xii. 17, asks how to rule; xii. 18, is vexed by robbers; xii. 19, asks whether we should kill the bad; xiv. 20, asks how Duke Ling escapes ruin.

Chi-lu, another name for Tzu-lu.

Chi-sui, xviii. 11, an officer of Chou.

Chi-sun, xiv. 38, or Chi (which see), probably Chi Huan, the head of the house.

Chi Tzu-ch'eng, xii. 8, a lord of Wei, says: "A gentleman is all nature."

Chi Tzu-jan, younger brother of Chi Huan; xi. 23, asks whether Yu and Ch'iu are statesmen.

Chi Wen, v. 19, a lord of Lu, thought thrice before acting.

Chieh-ni, xviii. 6, says the world is a seething torrent.

Chieh-yü, xviii. 5, a famous man of Ch'u, who, disapproving of his king's conduct, supported himself by husbandry, and feigned madness in order to escape being forced into the king's service.

Chien, xiv. 22, Duke of Ch'i, murdered by Ch'en Ch'eng B.C. 481.

Chih, music-master of Lu; viii. 15, how grand was the ending of the Kuan-chü in his day; xviii. 9, went to Ch'i.

Chin, xiv. 16, an ancient state. Duke Wen of Chin was deep but dishonest.

Ching, Duke of Ch'i. Confucius was in Ch'i in B.C. 517; xii. 11, asks what is kingcraft; xvi. 12, had a thousand teams of horses, but no man praised him; xviii. 3, would set Confucius between the Chi and the Meng.

Ching, xiii. 8, of ducal house of Wei, was wise in his private life.

Chiu, brother of Duke Huan of Ch'i; xiv. 17, 18, slain by his brother.

Chou, the reigning dynasty in Confucius' time, ii. 23, iii. 14, iii. 21, xv. 10, xviii. 11.

Chou, viii. 20 = King Wen.

Chou, xx. 1 = King Wu.

Chou, the Duke of, *see* note to vii. 5; vii. 5, Confucius sees him no more in his dreams; viii. 11, his gifts, if coupled with pride and meanness, would not be worth a glance; xi. 16, the Chi richer than he; xviii. 10, his instructions to his son.

Chou, or *Chou Hsin* (reigned B.C. 1154–22), the last emperor of the house of Yin, an infamous tyrant, finally overthrown by King Wu, when he perished in his burning palace; xix. 20, his wickedness was not so great.

Chou Jen, an ancient worthy; xvi. 1, said, "Leave the ranks rather than do wrong."

Chu-chang, xviii. 8, a man who fled the world.
Chuan-yü, a small state in Lu, tributary to Lu; xvi. 1, the Chi proposes to chastise it.
Chuang of Pien, xiv. 13, his boldness.
Chung-hu, xviii. 11, an officer of Chou.
Chung-kung, a disciple of Confucius: name Jan Yung, style Chung-kung, born B.C. 523; v. 4, said to have a glib tongue; vi. 1, might fill the seat of a prince: his views on laxity; vi. 4, likened to the red calf of a brindled cow; xi. 2, was of noble life; xii. 2, asks what is love; xiii. 2, when steward of the Chi asks how to rule.
Chung-mou, a town in Chin, belonging to the Chao family; xvii. 7, held by Pi Hsi in rebellion.
Chung-ni, xix. 22, 23 = Confucius.
Chung-shu Yü, minister of Wei, son of K'ung-wen; xiv. 20, in charge of the guests.
Chung-tu, xviii. 11, an officer of Chou.
Chung Yu: see Tzu-lu.
Chü-fu, xiii. 17, a town in Lu, Tzu-hsia governor of it.
Chüeh, xviii. 9, bandmaster of Lu, went to Ch'in.
Ch'ai, a disciple of Confucius, name Kao Ch'ai, style Tzu-kao; xi. 17, is simple; xi. 24, made governor of Pi.
Ch'ang-chü, xviii. 6, says Confucius knows the ford.
Ch'en, a state in China; v. 21, xi. 2, xv. 1.
Ch'en, judge of, vii. 30, asks whether Duke Chao was well bred.
Ch'en Ch'eng, posthumous title of Ch'en Heng, minister of Ch'i; xiv. 22, murders Duke Chien of Ch'i.
Ch'en K'ang, xvi. 13 = Tzu-ch'in, whom see.
Ch'en Tzu-ch'in = Tzu-ch'in, whom see.
Ch'en Wen, a lord of Ch'i; v. 18, forsook his land when Ts'ui murdered the king.
Ch'i, a state in ancient China, vii. 13, xviii. 3, xviii. 9; v. 18, its king slain by Ts'ui; vi. 3, Tzu-hua sent there; vi. 22, by a single revolution might equal Lu; xiv. 16, Duke Huan of, was honest but shallow; xvi. 12, Duke Ching of, had a thousand teams of horses; xviii. 4, the men of, send singing girls to Chi Huan.
Ch'i-tiao K'ai, a disciple of Confucius, style Tzu-jo; v. 5, wants confidence to take office.
Ch'ih, the name of Kung-hsi Hua, whom see.
Ch'in, a state in western China, xviii. 9.
Ch'iu, the name of Jan Yu, whom see; xiv. 34, the name of Confucius.
Ch'u, an ancient state, xviii. 5, 9.
Ch'ü Po-yü, minister of Wei, a friend of Confucius, who stayed with him when in Wei; xiv. 26, sends an envoy to Confucius; xv. 6, what a gentleman he was!
Ch'üeh, a village; xiv. 47, a lad from, made messenger by Confucius.

Fan Ch'ih, a disciple of Confucius, name Fan Hsü, style Tzu-ch'ih; ii. 5, asks meaning of obedience to parents; vi. 20, asks what is wisdom, and love; xii. 21, asks how to raise the mind; xii. 22, asks what is love, and wisdom; xiii. 4, asks to be taught husbandry; xiii. 19, asks what is love.
Fang, xiv. 15, a town of Lu, a fief in the hands of Tsang Wu-chung.
Fang-shu, xviii. 9, drum-master of Lu, crossed the river.

Han, xviii. 9, the river that enters the Yangtze at Hankow.
Hsia = China, also the name of a dynasty, ii. 23, iii. 9, 21, xv. 10.
Hsiang, xviii. 9, who played the sounding stones, crossed the sea.
Hsieh, xiv. 12, a small state: Meng Kung-ch'o not fit to be minister of.
Hsien, xiv. 1: *see* Yüan Ssu.
Hsien, xiv. 19, steward to Kung-shu Wen; goes to court with him.
Hu, vii. 28, a village: it was ill talking to the people of.
Huan, the three; xvi. 3, the three sons of Duke Huan of Lu, from whom the families of Meng, Shu, and Chi were descended, as also the powerless reigning duke of Lu.
Huan, Duke of Ch'i: *see* note to xiv. 17; xiv. 16, was honest but shallow; xiv. 17, 18, slays the young duke Chiu.
Huan T'ui, vii. 22, an officer of Sung, cannot harm the Master, if Heaven protect him.
Hui: *see* Yen Yüan.

Jan Ch'iu: *see* Jan Yu.
Jan Po-niu, a disciple of Confucius, name Jan Keng, style Po-niu, born B.C. 544; xi. 2, was of noble life.
Jan Yu, a disciple of Confucius, name Jan Ch'iu, style Tzu-yu, born B.C. 520; iii. 6, cannot stop the Chi worshipping on Mount T'ai; v. 7, the Master cannot say that he has love; vi. 3, gives Tzu-hua's mother grain; vi. 6, has ability and so is fit to govern; vi. 10, lacks strength to follow Confucius; vii. 14, asks whether the Master is for the King of Wei; xi. 2, was a statesman; xi. 12, was fresh and frank; xi. 16, is tax-gatherer to the Chi; xi. 21, asks whether he shall do all that he is taught; xi. 23, is a tool, not a statesman; xi. 25, wishes for charge of sixty, or seventy, square miles; xiii. 9, drives the Master towards Wei; xiii. 14, says business of state detained him at court; xiv. 13, his skill; xvi. 1, is minister to the Chi, when he proposes to attack Chuan-yü.
Ju Pei, an officer of Lu, who had been taught by Confucius; xvii. 20, wishes to see Confucius, who pleads sickness.

Kan, xviii. 9, music-master of Lu, went to Ch'u.
Kao-tsung, the Emperor Wu Ting of the house of Yin, reigned B.C. 1324–1265; xiv. 43, on the death of his predecessor did not speak for three years.

Kao-yao, xii. 22, made criminal judge by Shun and evil vanished.
Kuan Chung, personal name Yi-wu, chief minister to Duke Huan of Ch'i, + B.C. 645: *see* notes to iii. 22, xiv. 17; iii. 22, Confucius calls him shallow; xiv. 10, he thrust the Po from the town of Pien; xiv. 17, would not die with the young duke Chiu; xiv. 18, should he have drowned in a ditch?
Kung-ch'o, xiv. 13: *see* Meng Kung-ch'o.
Kung-hsi Hua, a disciple of Confucius, name Kung-hsi Ch'ih, style Tzu-hua, born in Lu, B.C. 510. He was entrusted with the management of the Master's funeral; v. 7, the Master cannot say whether he has love; vi. 3, sent to Ch'i; Confucius is asked to give his mother grain; vii. 33, says the disciples cannot learn the Master's endless craving; xi. 21, is puzzled by the Master's different answers; xi. 25, would like to play an humble part in Ancestral Temple.
Kung-ming Chia, a man of Wei; xiv. 14, says Kung-shu Wen speaks when it is time to speak.
Kung-shan Fu-jao, xvii. 5, a confederate of Yang Huo, held Pi in rebellion.
Kung-shu, the name of a great family in Wei.
Kung-shu Wen, of the above family, a minister of Wei; xiv. 14, said not to speak, or laugh, or take a gift; xiv. 19, goes to court with his ex-steward.
Kung-sun Ch'ao, xix. 22, asks, "Where did Confucius get his learning?"
Kung-yeh Ch'ang, a disciple of Confucius; v. 1, married to Confucius' daughter, though he had been in prison.
K'ang, x. 11: *see* Chi K'ang.
K'uang, ix. 5; xi. 22, a place where the Master was affrighted.
K'ung Ch'iu, xviii. 6, Confucius' name in Chinese. His style was Chung-ni.
K'ung-wen, the posthumous title of K'ung Yü, a lord of Wei; v. 14, why he was styled cultured.

Lao, a disciple of Confucius, name Ch'in Lao, style Tzu-k'ai; ix. 6, quotes the Master's saying that he learned a trade.
Li, xi. 7, Confucius' son: *see* Po-yü.
Li, xx. 1 = T'ang, whom see.
Liao, the duke's uncle; xiv. 38, a man of Lu, slanders Tzu-lu.
Liao, xviii. 9, bandmaster of Lu, went to Ts'ai.
Lin Fang, iii. 4, a man of Lu, asks what gives life to ceremony; iii. 6, he and Mount T'ai.
Ling, Duke of Wei, the husband of Nan-tzu (vi. 26), reigned B.C. 533–492; xiv. 20, his wickedness; xv. 1, asks about the line of battle.
Liu-hsia, Hui, flourished about B.C. 600: *see* note to xv. 13; xv. 13, Tsang Wen would not stand by him; xviii. 2, was thrice dismissed when judge; xviii. 8, bent his will and shamed the body.

Lu, the native state of Confucius, iii. 23, v. 2, vi. 22, ix. 14, xi. 13 xiii. 7, xiv. 15.
Lu, Duke of, xviii. 10, the son of the Duke of Chou.

Meng, or *Meng-sun*, one of the three great families that were all-powerful in Lu.
Meng, xviii. 3, the head of the Meng clan, Meng Yi.
Meng, the, xix. 19, makes Yang Fu criminal judge.
Meng Chih-fan, vi. 13, a lord of Lu, never bragged.
Meng Ching, son of Meng Wu, a lord of Lu; viii. 4, comes to ask after the dying Tseng-tzu.
Meng Chuang, xix. 18, head of the Meng clan, his piety.
Meng Kung-ch'o, head of the Meng clan, minister of Lu; xiv. 12, not fit to be minister of T'eng or Hsieh; xiv. 13, his greedlessness.
Meng Wu, posthumous name of Meng Hsi, a lord of Lu, son of Meng Yi; ii. 6, told that his parents are concerned for his health; v. 7, asks whether certain disciples have love.
Meng Yi, the posthumous name of Ho-chi, head of the Meng-sun, or Chung-sun, clan in Lu: a contemporary of Confucius; ii. 5, asks the duty of a son; xviii. 3, Ching, Duke of Ch'i, would set him below Confucius.
Mien, xv. 41, a blind music-master of Lu, comes to see Confucius.
Min Tzu-ch'ien, a disciple of Confucius, name Min Sun, style Tzu-ch'ien; vi. 7, would rather cross the Wen than be governor of Pi; xi. 2, was of noble life; xi. 4, how good a son he was! xi. 12, his winning strength; xi. 13, does not talk, but what he says hits the mark.

Nan Jung, a disciple of Confucius; v. 1, given Confucius' niece as wife; xi. 5, would thrice repeat "The Sceptre White."
Nan-kung Kuo, a disciple of Confucius, style Tzu-jung, perhaps the same man as Nan Jung; xiv. 6, how he prizes worth.
Nan-tzu, wife of Ling, Duke of Wei, a dissolute woman; vi. 26, Confucius sees her.
Ning Wu, posthumous title of Ning Yü, a Lord of Wei; v. 20, such simplicity as his is beyond our reach (*see* note to v. 20).

Pi, a town of Lu, belonging to the Chi; vi. 7, Min Tzu-ch'ien refuses the governorship of; xi. 24, Tzu-kao made governor of; xvi. 1, Chuan-yü is strong and close to Pi; xvii. 5, held in rebellion by Kung-shan Fu-jao.
Pi Hsi, governor of Chung-mou in Chin for the family of Chao; xvii. 7, summons Confucius.
Pi-kan, uncle of the tyrant Chou (reigned B.C. 1154–22), last of the house of Yin; xviii. 1, died for his reproofs.
Pien, xiv. 10, a town in Lu given to Kuan Chung.

Po, the, xiv. 10, a lord of Ch'i. Duke Huan takes from him the town of Pien and gives it to Kuan Chung.
Po-kuo, xviii. 11, an officer of Chou.
Po-niu, a disciple of Confucius, name Jan Keng, style Po-niu, born B.C. 544; vi. 8, why should he die of such an illness?
Po-ta, xviii. 11, an officer of Chou.
Po-yi, elder brother of Shu-ch'i, lived in twelfth century B.C.: *see* note to v. 22; v. 22, never recalled past wickedness; vii. 14, did not rue the past; xvi. 12, men still sound his praises; xviii. 8, would not bend the will.
Po-yü, Confucius' son; xi. 7, buried without an outer coffin; xvi. 13, told by his father to study poetry and courtesy; xvii. 10, asked whether he has conned the Chou-nan.
P'eng, vii. 1, a man of the Shang dynasty: Confucius likens himself to him.
P'i Shen, xiv. 9, a lord of Cheng, who drafted the decrees.

Shang, the name of Tzu-hsia, whom see.
Shao, the music of the time of Shun; iii. 25, its beauty; vii. 13, after hearing it the Master knew not the taste of meat for three months; xv. 10, choose for music the Shao and its dance.
Shao Hu, a man of Ch'i: *see* note to xiv. 17; xiv. 17, died with the young duke Chiu.
Shao-lien, a man supposed to have belonged to the savage tribes of eastern China; xviii. 8, he shamed the body.
Shao-nan, xvii. 10, the second book of the "Book of Poetry."
She, a district in Ch'u.
She, Duke of, vii. 18, asks Tzu-lu about Confucius, and is not answered; xiii. 16, asks about government; xiii. 18, says in his home an upright son bears witness against his father.
Shen, the name of Tseng-tzu, whom see.
Shen Ch'ang, a disciple of Confucius, style Tzu-chou; v. 10, is passionate, cannot be firm.
Shih, xi. 15 = Tzu-chang, whom see.
Shih-men, a pass on the frontier of Ch'i; xiv. 41, Tzu-lu spends a night there.
Shih-shu, xiv. 9, a lord of Cheng, criticised the decrees.
Shou-yang, xvi. 12, a mountain: Po-yi and Shu-Ch'i died at its foot.
Shu-ch'i, younger brother of Po-yi, whom see.
Shu-hsia, xviii. 11, an officer of Chou.
Shu-sun Wu-shu, chief of the Shu-sun, Meng-sun, or Meng family, one of the three great houses of Lu, who controlled the state; xix. 23, says Tzu-kung is greater than Confucius; xix. 24, decries Confucius.
Shu-yeh, xviii. 11, an officer of Chou.
Shun, an emperor, successor of Yao (reigned B.C. 2255–05); vi. 28, still pined to treat all with bounty; viii. 18, it was sublime how

he swayed the world and made light of it; viii. 20, had five ministers, and order reigned; xii. 22, raised Kao-yao, and evil vanished; xiv. 45, still pined to shape his mind and make the people happy; xv. 4, ruled doing nothing; xx. 1, his instructions from Yao on coming to the throne.

Ssu-ma Niu, a disciple of Confucius, name Ssu-ma Keng, style Tzu-niu, a brother of Huan T'ui; xii. 3, asks what is love; xii. 4, asks what is a gentleman; xii. 5, his sorrow at having no brothers.

Sung, a state, iii. 9, vi. 14.

Ta-hsiang, ix. 2, a village: a man from, says Confucius has made no name.

Tan-t'ai Mieh-ming, a disciple of Confucius, style Tzu-yü; vi. 12, would not take a short cut.

Tien, xi. 25 = Tseng Hsi, whom see.

Ting, Duke, ruler of Lu, whilst Confucius was in office, reigned B.C. 509–495; iii. 19, asks how kings should treat ministers; xiii. 15, asks whether any one saying can prosper a kingdom.

Tsai Wo, a disciple of Confucius, name Tsai Yü, style Tzu-wo, died B.C. 480; iii. 21, explains what trees were planted round the shrines of guardian spirits; v. 9, slept in the daytime; vi. 24, asks whether a man who loves would go down a well; xi. 2, was a talker; xvii. 21, thought one year's mourning enough.

Tsai Yü: see Tsai Wo.

Tsang Wen, a minister of Lu; v. 17, lodged his tortoise in a sculptured house; xv. 13, filched his post.

Tsang Wu-chung, a minister of Lu, in the time of Confucius' father; xiv. 13, his wisdom; xiv. 15, forces his king's hand.

Tseng Hsi, a disciple of Confucius, name Tseng Tien, style Hsi, the father of Tseng-tzu; xi. 25, the Master sides with him in his wish.

Tseng-tzu (the Master, or philosopher Tseng), a disciple of Confucius, name Tseng Shen, style Tzu-yü, born in Lu, B.C. 505, died B.C. 437; i. 4, questions himself thrice daily; i. 9, tells how to revive the good in men; iv. 15, says Master's teaching hangs on faithfulness and fellow-feeling; viii. 3, when sick tells his disciples to uncover his feet and arms; viii. 4, says when man must die he speaks the truth; viii. 5, had a friend who out of knowledge learned from ignorance; viii. 6, says a man is a gentleman if no crisis can corrupt him; viii. 7, says a scholar had need be strong and bold; xi. 17, is dull; xii. 24, says a gentleman gathers friends by culture; xiv. 28, says a gentleman is bent on keeping his place; xix. 16, says Tzu-chang is so magnificent; xix. 17, says man shows what is in him in mourning a near one; xix. 18, says Meng Chuang in not changing his father's rule is hard to rival; xix. 19, tells Yang Fu not to be puffed with joy.

Tso Ch'iu-ming, v. 24, an ancient, his view of what is shameful.

Tung Meng, or *East Meng*, a mountain in Lu, at the foot of which lay the small state of Chuan-yü, whose ruler had the right to sacrifice to the mountain, xvi. 1.

Tzu-chang, a disciple of Confucius, name Chuan-sun Shih, style Tzu-chang, born B.C. 504; ii. 18, told how pay comes; ii. 23, told how far the future can be known; v. 18, asks whether Tzu-wen had love; xi. 15, goes too far; xi. 17, is smooth; xi. 19, asks the way of a good man; xii. 6, asks what is insight; xii. 10, asks how to raise the mind; xii. 14, asks what is king-craft; xii. 20, asks what is eminence; xiv. 43, asks what is meant by Kao-tsung not speaking for three years; xv. 5, asks how to get on; xv. 41, asks, "Is this the way to treat a music-master?"; xvii. 6, asks what is love; xix. 1, defines what is needed in a scholar; xix. 2, says goodness blindly clutched is nought; xix. 3, asked about friendship by Tzu-hsia's disciples; xix. 15, Tzu-yu thinks him void of love; xix. 16, his magnificence; xx. 2, asks how men should be governed.

Tzu-chien, a disciple of Confucius, name Fu Pu-ch'i, style Tzu-chien; v. 2, what a gentleman he is!

Tzu-ch'an, chief minister of Cheng in the time of Confucius; v. 15, the four things that marked him a gentleman; xiv. 9, gave the final touches to the decrees; xiv. 10, a kind-hearted man.

Tzu-ch'in, a disciple of Confucius, name Ch'en K'ang, style Tzu-ch'in, or Tzu-k'ang, born B.C. 512; i. 10, asks how the Master learns how lands are governed; xvi. 13, asks whether Po-yü had heard anything uncommon from his father; xix. 25, says the Master is no greater than Tzu-kung.

Tzu-fu Ching-po, minister to the Chi; xiv. 38, has strength to expose Liao's body in the market-place; xix. 23, tells Tzu-kung that Shu-sun thinks him greater than Confucius.

Tzu-hsi, xiv. 10, chief minister to the state of Ch'u. He refused to be appointed successor to the throne in place of the true heir; but did not oppose his master's faults, and prevented him employing Confucius.

Tzu-hsia, a disciple of Confucius, name Pu Shang, style Tzu-hsia, born B.C. 507; i. 7, says a man who knows how to do his duty is learned; ii. 8, told that a son's manner is of importance; iii. 8, the Master can talk of poetry to him; vi. 11, told to read to become a gentleman; xi. 2, was a man of culture; xi. 15, does not go far enough; xii. 5, says all within the four seas are brethren; xii. 22, says Shun raised Kao-yao, and evil vanished; xiii. 17, when governor of Chü-fu asks how to rule; xix. 3, says cling to worthy friends; xix. 4, says trades clog the mind; xix. 5, says he who recalls each day his faults is fond of learning; xix. 6, says in wide learning and singleness of aim love is found;

xix. 7, says through study a gentleman reaches truth; xix. 8, says the vulgar gloss their faults; xix. 9, says a gentleman alters thrice; xix. 10, says a gentleman will not lay on burdens before he is trusted; xix. 11, says if we keep within the bounds of honour, we may ignore propriety; xix. 12, says: "Should a gentleman's training bewilder him?"; xix. 13, says a scholar with his spare strength should serve the crown.

Tzu-hua: see Kung-hsi Hua.

Tzu-kao, xi. 24: *see* Ch'ai.

Tzu-kung, a disciple of Confucius, name Tuan-mu Tz'u, style Tzu-kung, born B.C. 520; i. 10, tells how the Master learns about government; i. 15, asks were it well to be poor but no flatterer; ii. 13, told that a gentleman sorts words to deeds; iii. 17, wishes to do away with sheep offering at new moon; v. 3, is a vessel; v. 8, cannot aspire to Yen Yüan; v. 11, wishes not to do unto others what he would not wish done to him; v. 12, not allowed to hear the Master on life or the ways of Heaven; v. 14, asks why K'ung-wen was styled cultured; vi. 6, is intelligent, and so fit to govern; vi. 28, asks whether to treat the people with bounty were love; vii. 14, will ask the Master whether he is for the King of Wei; ix. 6, says the Master is many sided; ix. 12, asks whether a beautiful stone should be hidden away; xi. 2, was a talker; xi. 12, was fresh and frank; xi. 15, asks whether Shih or Shang is the better man; xi. 18, hoards up substance; xii. 7, asks what is kingcraft; xii. 8, says no team overtakes the tongue; xii. 23, asks about friends; xiii. 20, asks what is a good crown servant; xiii. 24, asks were it right for a man to be liked by all; xiv. 18, thinks Kuan Chung showed want of love; xiv. 31, would compare one man with another; xiv. 37, asks what the Master means by no man knowing him; xv. 2, thinks the Master a man who learns much; xv. 9, asks how to practise love; xv. 23, asks whether one word can cover the duty of man; xvii. 19, says were Master silent, what could disciples tell; xvii. 24, asks whether a gentleman hates; xix. 20, says the wickedness of Chou was not so great; xix. 21, says a prince's faults are like the darkening of sun or moon; xix. 22, says the lore of Wen and Wu lives in men; xix. 23, Shu-sun thinks him greater than Confucius; xix. 24, says the Master cannot be cried down; xix. 25, says none can come up with the Master.

Tzu-lu, a disciple of Confucius, name Chung Yu, style Tzu-lu, or Chi-lu, born B.C. 543, died B.C. 484; ii. 17, told what is understanding; v. 6, the Master would take him with him to scour the seas; v. 7, the Master cannot say that he has love; v. 13, before he could carry a thing out, dreaded to hear more; v. 25, tells his wishes; vi. 6, has character, and so could govern; vi. 26, displeased at Master seeing Nan-tzu; vii. 10, asks the Master

whom he would like to help him command an army; vii. 18, does not answer the Duke of She's question about Master; vii. 34, asks leave to pray when the Master is ill; ix. 11, makes disciples act as ministers; ix. 26, would stand unabashed in a tattered cloak; x. 18, gets on scent with Master; xi. 2, was a statesman; xi. 11, asks about death; xi. 12, will die before his time; xi. 14, what has his lute to do twanging at Master's door? xi. 17, is coarse; xi. 21, asks shall he carry out all that he learns; xi. 23, is a tool, not a statesman; xi. 24, the Master hates his glib tongue; xi. 25, wishes for charge of a state crushed by great neighbours; xii. 12, never slept over a promise; xiii. 1, asks how to rule; xiii. 3, says King of Wei looks to the Master to govern; xiii. 28, asks when can a man be called educated; xiv. 13, asks what were a full-grown man; xiv. 17, says Kuan Chung showed want of love; xiv. 23, asks how to serve the king; xiv. 38, slandered by Liao; xiv. 41, spends a night at Shih-men; xiv. 45, asks what is a gentleman; xv. 1, cannot hide his vexation; xv. 3, told how few understand what is worthy; xvi. 1, is minister to the Chi, when he proposes to attack Chuan-yü; xvii. 5, asks how could the Master join Kung-shan; xvii. 7, asks how could the Master join Pi Hsi; xvii. 8, asked has he heard the six words and the six they sink into; xvii. 23, asks does a gentleman honour courage; xviii. 6, asks Ch'ang-chü where the ford is; xviii. 7, meets an old man bearing a basket.

Tzu-sang Po-tzu, vi. 1, a man of Lu, is lax.

Tzu-wen, v. 18, chief minister of Ch'u, his characteristics.

Tzu-yu, a disciple of Confucius, name Yen Yen, style Tzu-yu, born B.C. 510; ii. 7, told that feeding parents is not the whole duty of a son; iv. 26, says preaching at princes brings disgrace; vi. 12, when governor of Wu-ch'eng has Tan-t'ai Mieh-ming; xi. 2, was a man of culture; xvii. 4, encourages music in Wu-ch'eng; xix. 12, says Tzu-hsia's disciples can sprinkle the floor; xix. 14, says mourning should only stretch to grief; xix. 15, says Tzu-chang is void of love.

Tzu-yü, xiv. 9, a lord of Cheng, polished the decrees.

T'ai, a mountain, iii. 6.

T'ai-po, eldest son of King T'ai of Chou. His brother was the father of King Wen, whose son King Wu dethroned Chou Hsin and founded the Chou dynasty, that was reigning in China in Confucius' time: *see* note to viii. 1; viii. 1, thrice he declined the throne.

T'ang, viii. 20, the dynastic title of the Emperor Yao.

T'ang, the founder of the Shang dynasty, reigned B.C. 1766–53; xii. 22, raised Yi-yin, and evil vanished; xx. 1, his form of prayer.

T'eng, xiv. 12, a small state: Meng Kung-ch'o not fit to be minister of.

T'o, an officer of Wei holding a post in the temple; vi. 14, his glibness; xiv. 20, in charge of Ancestral Temple.
Ts'ai, a state, xi. 2, xviii. 9.
Ts'ui, v. 18, a lord of Ch'i, murdered his king, B.C. 547.
Tz'u: *see* Tzu-kung.

Wang-sun Chia, a minister of Wei; iii. 13, thinks it best to court the kitchen god; xiv. 20, in charge of the troops.
Wei, one of the three great families that governed the state of Chin; xiv. 12, Meng Kung-ch'o fit to be steward of.
Wei, xviii. 1, a small state in western China.
Wei, another state in China, ix. 14, xiii. 7, 8, 9, xiv. 42, xix. 22.
Wei, King of: *see* note to vii. 14; vii. 14, Confucius not on his side; xiii. 3, looks to Confucius to govern.
Wei, the lord of, xviii. 1, an elder brother by a concubine of the tyrant Chou (reigned B.C. 1154–22), last of the Yin dynasty. He fled from court, since he could not improve his brother.
Wei-sheng Kao, v. 23, begs vinegar from another to give to beggar.
Wei-sheng Mou, xiv. 34, an old man who had fled the world, asks how Confucius finds roosts to roost on.
Wen, Duke of Chin, reigned B.C. 636–28, the leading man in China in his day, xiv. 16, was deep but dishonest.
Wen, King, Duke of Chou, born B.C. 1231, died B.C. 1135, the father of King Wu, founder of the Chou line of emperors; viii. 20, holding two-thirds of world submitted all to Yin; ix. 5, since his death Confucius is the home of culture; xix. 22, his lore lives in men.
Wu, iii. 25, the music of King Wu, less noble than that of Shun.
Wu, xviii. 9, tambourine master of Lu, crossed the Han.
Wu, King, the founder of the Chou dynasty, reigned B.C. 1122–15; viii. 20, had ten able ministers; xix. 22, his lore lives in men; xx. 1, his principles of government.
Wu-ch'eng, a small town of Lu; vi. 12, Tzu-yu governor of it; xvii. 4, as the Master draws near he hears lute and song.
Wu-ma Ch'i, a disciple of Confucius, name Wu-ma Shih, style Tzu-ch'i, vii. 30.

Yang, xviii. 9, assistant bandmaster of Lu, crossed the sea.
Yang Fu, xix. 19, a disciple of Tseng-tzu made judge.
Yang Huo, chief minister of the Chi, with whom he was long all-powerful; on one occasion he imprisoned his Master; in B.C. 501 he was forced to leave Lu; xvii. 1, wishes to see Confucius.
Yao, the first Emperor of China (B.C. 2357–2255); vi. 28, still pined to treat all with bounty; viii. 19, his greatness was like Heaven; viii. 20, the wealth in talent of his last days; xiv. 45, pined to shape the mind and make all happy; xx. 1, his commands to Shun.

Yen, xvii. 4 = Tzu-yu.
Yen Lu, xi. 7, father of Yen Yüan, asks for Master's carriage to provide an outer coffin.
Yen P'ing, v. 16, was versed in friendship.
Yen Yu, xix. 12 = Tzu-yu.
Yen Yüan (B.C. 514–483), the favourite disciple of Confucius, name Yen Hui, style Tzu-yüan; ii. 9, is no dullard; v. 8, Tzu-kung cannot compare with him; v. 25, tells his wishes to the Master; vi. 2, made no mistake twice; vi. 5, for three months together did not sin against love; vi. 9, his mirth under hardship; vii. 10, could both fill a post and live happy without; ix. 10, says: "As I gaze it grows higher"; ix. 19, was never listless when spoken to; ix. 20, had never been seen to stop; xi. 2, was of noble life; xi. 3, the Master got no help from him; xi. 6, was fond of learning; xi. 7, dies: his father asks for the Master's carriage; xi. 8, dies: the Master says, "I am undone"; xi. 9, dies: the Master overcome by grief; xi. 10, the disciples bury him in state; xi. 18, is almost faultless; xi. 22, would not brave death whilst his Master lives; xii. 1, asks what is love; xv. 10, asks how to rule a kingdom.
Yi, xiv. 6, a famous archer of the Hsia dynasty, who slew the emperor and usurped his throne, but was afterwards killed in his turn.
Yi, iii. 24, a small town on the borders of Wei: the warden says Confucius is a warning bell.
Yi-yi, xviii. 8, lived in hiding, but gave the rein to his tongue.
Yi-yin, xii. 22 (and *note*), made minister, and evil vanished.
Yin dynasty (B.C. 2205–1766), also called Shang, iii. 23, ii. 9, 21, viii. 20, xv. 10, xviii. 1.
Yu, the name of Tzu-lu, whom see.
Yu Jo, a disciple of Confucius, style Tzu-jo, sometimes called Yu-tzu, the philosopher Yu, born B.C. 520; i. 2, says that to be a good son is the root of love; i. 12, says courtesy consists in ease; i. 13, says if promises hug the right, word can be kept; xii. 9, tells Duke Ai to tithe the people.
Yu-tzu: see Yu Jo.
Yung, v. 4: *see* Chung-kung.
Yü, viii. 20, the dynastic title of Shun, whom see.
Yü, xv. 6, a minister of Wei, his straightness.
Yü, xvii. 21 = Tsai Wo.
Yü, an ancient emperor (reigned B.C. 2205–2197), founder of the Hsia dynasty, chosen by Shun as his successor; viii. 18, he swayed the world and made light of it; viii. 21, no flaw in him; xiv. 6, toiled at his crops and won the world; xx. 1, his instructions on coming to the throne.
Yü-chung, the younger brother of T'ai-po. He accompanied him in

his flight to the wild tribes of Wu (the country round Shanghai), in order to let the third brother come to the throne, and succeeded T'ai-po as ruler of that people; xviii. 8, lived in hiding, but gave the rein to his tongue.

Yüan Jang, an old, eccentric acquaintance of Confucius; xiv. 46, awaits the Master squatting.

Yüan Ssu, a disciple of Confucius, name Yüan Hsien, style Tzu-ssu, born B.C. 516; vi. 3, refuses his pay as governor; xiv. 1, asks what is shame.

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THE END